

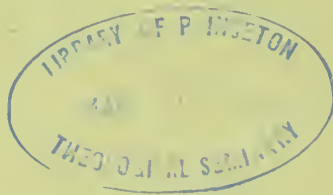
THE CHRONICLE

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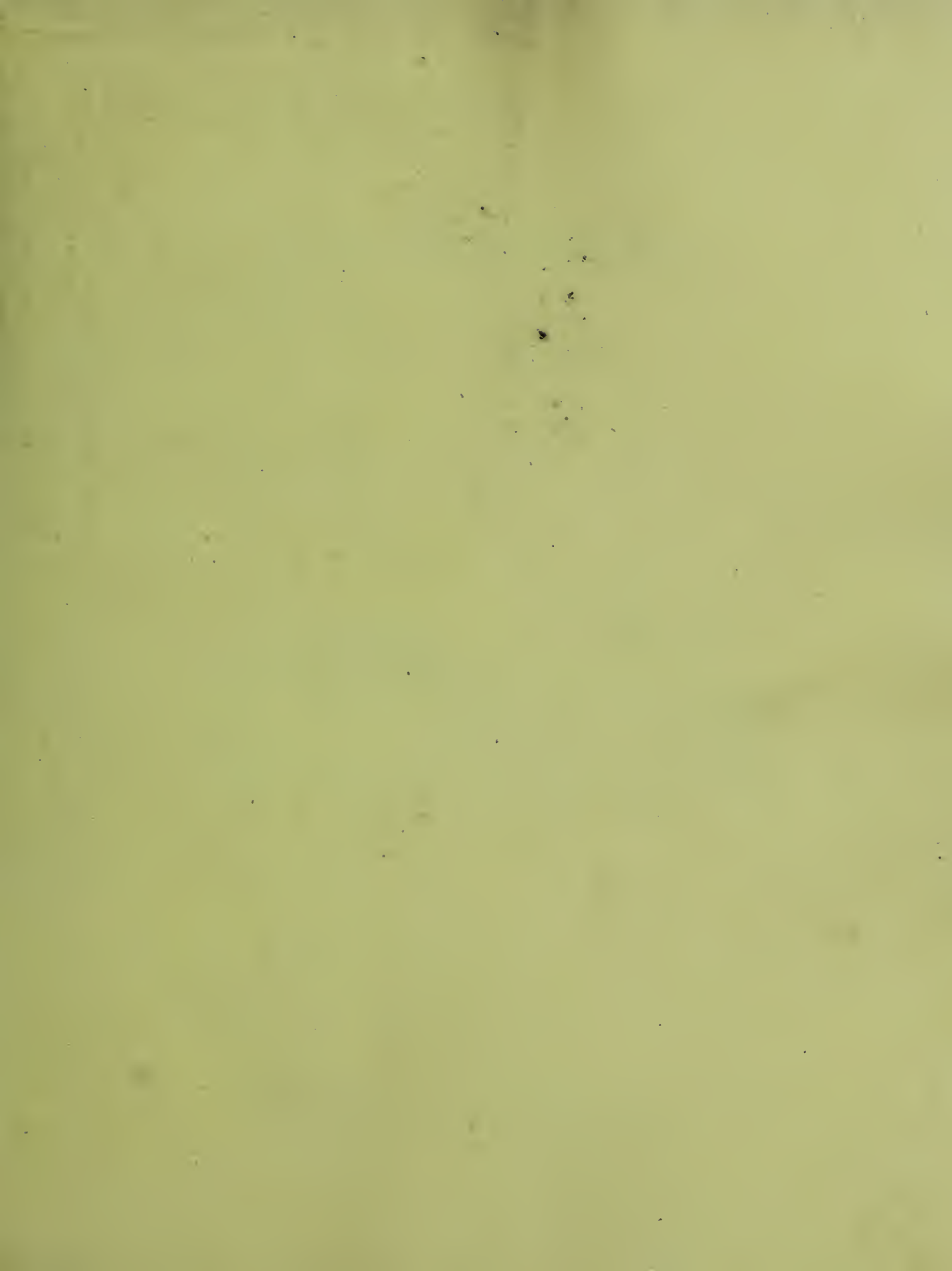


LONDON MISSIONARY SOCIETY

1892



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No. 6.—NEW SERIES.]

JUNE, 1892.

[PRICE ONE PENNY.]

### JAMES GILMOUR.\*

**T**WELVE months ago a thrill of sorrow passed through many a heart when tidings reached this country of the death of James Gilmour, of Mongolia. The news came as a painful shock, and awakened a sense of loss well-nigh irreparable. Honoured as the London Missionary Society has been in attracting to its ranks, in recognising, accepting, and sending forth an unbroken succession of truly great missionaries, a James Gilmour is not forthcoming every year. His strongly-marked individuality, his fervent zeal and enthusiasm, his dauntless courage and heroism, his unique sphere of mission service, the novel and exacting nature of his missionary methods, and his remarkable powers of description, by which the Mongols of the desert became known to English-reading people all over the world, alike contributed to place him in the very front rank of Christ's ambassadors to the heathen. A year has gone by, and now comes a memorial worthy of the man and of the holy cause he represented and loved. Mr. Lovett is to be congratulated upon the skilful and admirable handling of his subject. His book will at once take its place among the choicest specimens of missionary biography. He has brought to his task mature experience as a writer and an editor, the fullest sympathy with the missionary enterprise, and warm affection for an old college friend and fellow-student; and he has so selected and arranged his material that, from first to last, it is Gilmour that we are looking at, listening to, following about in his wandering

life, and, in spite of angularities, idiosyncrasies, combativeness, pronounced opinions, and other human imperfections, are learning to love.

We have no intention of giving an outline of Gilmour's story. We prefer urging our readers to get that story and read it for themselves. Here is one whose life's motto was "Headlong for Christ," one willing to become a "fool," to become anything, so that Mongols and Chinese might be brought to the Saviour. The influence of early years, of pious parents, of simple home life, helped to train the future missionary. Glasgow and Cheshunt did their share. But God's call, Christ's grace, the "Holy Spirit's energies" alone can adequately account for such a man as this. The volume teems with incidents and descriptions, about as far removed from the "comfortable Christianity" we are familiar with here at home as they can possibly be. Those dreary months in the Mongol's tent learning the language, the long and wearisome journeys on horseback and on foot, experiences as an itinerant bookseller, as a travelling dispenser of medicines, and many similar scenes crowd the pages. We marked passage after passage that we should like to quote, but one or two specimens must suffice. Here is a picture:—

"In some cases, Mongols wishing to buy books had no money, but were willing to give goods instead; and thus it happened that I sometimes made my way home at night with a miscellaneous collection of cheese, sour-curd, butter and millet cake, and sheep's fat, representing the produce of part of the day's sales."

Here is another, taken from a description of a journey on foot, which he undertook in 1884, the risks and privations of which were very severe:—

"Next day, slinging on one side a postman's brown bag containing my kit and provisions; on the other an angler's water-

\* *James Gilmour, of Mongolia.* His Diaries, Letters, and Reports, edited and arranged by Richard Lovett, M.A. With three portraits, two maps, and four illustrations. London: The Religious Tract Society. Price 7s. 6d.

proof bag, with books, &c., and, carrying from a stick over my shoulder a Chinaman's sheepskin coat, I left my landlord drinking the two ounces of hot Chinese whiskey which formed the invariable introduction to his breakfast, turned my face northwards, and started for a twenty-three miles' walk. . . . The priest I had come to visit was busy lighting a fire which would do nothing but smoke, and the room was soon full. Finding him alone, I told him that I had come to speak to him and my other friends about the salvation of their souls, and was pressing him to accept Christ, when a layman I also knew entered. Without waiting for me to say anything, the priest related the drift of our conversation to the layman, who, tongs in hand, was try-



JAMES GILMOUR ON A WALKING TOUR.

ing to make the fire blaze. Blaze it would not, but sent forth an increasing volume of smoke, and the layman, invisible to me in the dense cloud, though only about two yards away, spoke up and said that for months he had been a scholar of Jesus, and that, if the priest would join him, they would become Christians together. Whether the priest would join him or not, his mind was made up, he would trust the Saviour. By this time the cloud had settled down lower still. I was lying flat on the platform, and the two men were crouching on the floor. I could just see dimly the bottom of their skin coats—but the place was beautiful to me as the gate of Heaven, and the words of the confession of Christ from out the cloud of smoke were inspiring to me as if they had been spoken by an angel from out a cloud of glory."



*Board Meeting, April 26th, 1892.*—J. MCLAREN, Esq., in the Chair. Number of Directors present, 48. Items of special interest :—

A hearty welcome was accorded Mrs. Hamer, President of the New South Wales Ladies' Auxiliary, and she was appointed an Honorary Director and member of the Ladies' Examination Committee during her visit to England.

A resolution of "deep and tender sympathy" with the church and family of the late Rev. Henry Allon, D.D., was unanimously adopted; the Board desiring to place on record its high appreciation to him as a man in the very front rank of the Congregational ministry; as a Christian leader of catholic sympathies; as the pastor of a church that, through the whole of his long and distinguished pastorate, generously contributed to the Society's funds; as an honoured and influential member of the Cheshunt College Committee, in which capacity he was brought into direct personal connection with successive generations of the Society's students; as an occasional and much-appreciated advocate of the Society's claims; and, lastly, as a co-worker with the Board as one of its Directors.

After the annual balance-sheet had been read, the Doxology was heartily sung, as an expression of gratitude to God for the improved and hopeful financial position of the Society.

The Chairman of the Southern Committee (Arthur Marshall, Esq.) was invited to join the Rev. G. Cousins, as a Delegate from the Society to the forthcoming Jubilee meetings of the Norwegian Missionary Society.

Miss Emma Ardill, of New South Wales, was appointed for special educational work in Rarotonga.

The resignation by the Rev. J. Taylor, of Tsiafahy, Madagascar, of his position as a missionary of the Society, on account of the continued ill-health of Mrs. Taylor, was accepted.

The following resolution was adopted :—

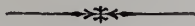
"That the Board desire to express to their venerable friend, the Rev. Wm. Ashton, of Barkly, their cordial congratulations on the completion of the Jubilee of his ordination to missionary work in connection with the Society. The Directors recall with gratitude to God the earnest and faithful labours of Mr. Ashton in his earlier connection with the Society, especially as the superintendent of the Mission Press at Kuruman, in which capacity he had so large a share in the preparation of the first edition of the Sechuana New Testament. They also review with unmixed pleasure and satisfaction the whole of Mr. Ashton's missionary career. His unwearied assiduity in missionary labour, and the energy with which, even in old age, he has maintained the care of a widespread and difficult mission district, make his life an example worthy of imitation by all who are engaged in Christian service. His conscientious accuracy in discharging the sometimes difficult, and always laborious, duties of the treasurer and secretary of the Bechuanaland District Committee, have been of invaluable service to the Mission. The Directors rejoice with their friend that his

labours have not been in vain, and that through the long course of his missionary life he has been permitted of God to gather many converts into the Christian fold, and in many ways to extend the Kingdom of his Lord and Master in South Africa. They desire, on his behalf, that the evening time of his useful and honoured life may be passed in the constant realisation of his Master's fellowship and favour, as well as in the love and confidence of his fellow workers. That the sum of £25 be expended in such a present to the Rev. W. Ashton as may be most agreeable to himself, and may best embody in permanent form the feelings expressed in the foregoing resolution."

It was decided to appoint an artisan assistant missionary to accompany the Rev. A. J. Wookey in his proposed expedition to commence work in the region of Lake Ngami.

The report of the Special Directorate Co-optation Committee, for the year 1892-3, was approved, the list including the following names as Honorary Directors:—Rev. P. Colborne, Rev. W. J. Woods, B.A., and Mr. W. Pool.

At the conclusion of the usual business, the Foreign Secretary introduced to the Board the following missionaries who had recently returned to England:—Rev. F. E. and Mrs. Lawes, from Niue; Rev. E. Greaves, from Mirzapur; Rev. A. Bonsej, from Hankow; Miss Linley and Miss Fletcher, from Calcutta; and Miss Hewlett, from Mirzapur. Also the following, who were about to proceed to Central Africa:—Mr. A. Carson, B.Sc., and, as artisan assistant missionaries, Messrs. A. D. Purves and W. H. Nutt. The Chairman addressed kindly words to the above, and the Rev. G. Martin offered special prayer.



## THE MEDICAL MISSIONARY.

BELIEVE my word !

I saw the Christ to-day ! And seeing, felt  
My heart most strangely stirr'd. Hallow'd the place  
Became, and sweet and tender were my thoughts,  
Making th' unbidden tears to start and flow.  
Scarce could I bear the wondrous vision, tho'  
To others it was common, and, perchance,  
To them the Christ was viewless. Most truly  
I perceived Him, and I thank Him, humbly,  
That my heart, responsive and receptive,  
Knew Him for Himself, and rev'renced Him there.

Not Syria now, but India the place—  
India's hot land, the sun blazing on high  
In fierceness o'er the burning plains. Without  
The quiv'ring heat, within the house—stillness  
And sultry rest, close shaded from the glare.  
Resting are most men now ; but see ! a man  
Enters the door, asking for speedy help  
In sickness. Ill he is ; his face and form

Betray his weakness sore. A poor black man,  
His face, tho' kindly, bearing the heathen  
Stamp. A darkened soul dwells in that body  
Dark, and looks out from those eyes. A dirty  
Cloth enclothes him ; rough and uncouth his words  
And manner. From a village far away,  
Th' abode of many such as he, he comes  
To "ask an alms" and healing. Where then is  
The Christ ?

A brother man approaches him,  
How different in face and mien ! Fair, noble,  
The stamp of manhood true, of strong trained mind,  
Of faculties alert, upon his brow :  
Approaches, and, with patient, loving care,  
Examines the poor body, strained and weak,  
That so he may, if 'tis the Master's will,  
Administer relief.

But more ! Ah, me !  
How beautiful the sight ! True help-meet, wife,  
A woman, fair and gracious, comes to aid  
Her husband in the blessed work. Her hands,  
So purely white, touch the man's dark coarse skin,  
And to his labour'd breath, delicately,  
Her ear she bends to hearken. Together,  
Thus consulting, the husband and the wife  
The manner of the sick man's healing trace,  
And hopefully his sinking courage raise.

O Love ! O Charity ! the man of wealth  
Untold, in cities rich and civilised,  
Could not, with all his gold, buy gentler touch,  
Or tend'rer truer help, more generous care.  
But here, in sweltering Ind, a rude—perchance  
Bad—man, a sinner and despised, for LOVE,  
All-conquering LOVE, obtains the precious boon.  
Oh, said I not the truth, that I had seen  
The Christ ? And can you not perceive Him too,  
In this so sweet, though simple act ? Yes, where  
Love is, *there* is the Christ—so good, so grand,  
So glorious ! and one's soul is wrapt away  
In holiest kindling at the sight. O Love !  
O Christ ! be mine ! Thou lov'dst till death ! Oh, would  
Such love possess me now and evermore.

H. J. G.



FROM THE FOREIGN SECRETARY.

THE reports from the mission stations, which have been occupying my time and thought for some weeks, have suggested many thoughts, and sometimes my feelings have been very deeply stirred. Sympathy, satisfaction, anxiety, praise, have taken possession of me by turns, while questions relating to work and policy have been constantly raised. But the general impression produced by my reading has been that missionary work, save under very exceptional conditions must be very trying to sustained enthusiasm or constant vigour of mind and heart. Coming as they do from parts of the world far removed from each other, and from men who know nothing of each other's position, there is, nevertheless, a remarkable similarity in the general character of these reports. This similarity becomes still more marked in the different reports from the same field. Almost all of them give the impression that the writers are struggling on under a burden of work which is too heavy for them to bear, and this work is being done by men and women who feel that, humanly speaking, all the motive power for the varied effort with which they are connected must be supplied by them, if it is to be supplied at all. The missionary of the district is the mainspring of the watch, and must often become very tired of the incessant and ceaseless necessity for keeping other people moving.

Another thing that has pressed on my mind while reading has been that the hardest and most wearing work often provides very little for a report. Possibly a practised pen might use the experiences of bullock-cart and palanquin and canoe, and the local setting of scenery and native life, to make a vivid picture of some portions of the work. But all are not practised writers, and even if they were, such reports would soon present monotony only in a somewhat higher form. It is possible for a missionary honestly to fill every day of the year with faithful and abundant labour, and with labour which has been really successful, and yet to have no incidents of a striking or exciting character to record. Most of human life is very commonplace in its ordinary course, and it is not easy to make interesting paragraphs in writing about it.

I wish some of our friends could realise this side of mission work more distinctly than they do. The desire to have interesting news from the mission-field is perhaps very natural, but it is not very reasonable. The missionary engaged in an incessant round of labours—preaching, itinerating, teaching, training native workers, ministering to the sick—has not only little time for writing, but these labours furnish little material for writing. The native catechist or evangelist faithfully

doing his duty has little to report beyond the fact that he is thus occupied.

The need for a much deeper and more general concern for the personal spiritual life of our brethren and sisters in the mission-field presses itself upon my thought. Situated as they are, with a mass of spiritually inert and unresponsive and corrupt heathenism as the material on which they have to work; with a feeble and ignorant Christian community constantly looking to them for enlightenment and for care; having associated with them native workers who lean upon them, copy them, and have to get inspiration from them, if they are to prove really true helpers; and having usually very little in the results of their work that can be distinctly tabulated and dwelt upon as evidence of success, how great is their need of God's sustaining grace! Perusal of the reports makes me feel that we need to pray quite as much for the spiritual refreshment and renewal of the missionaries as for the outpouring of the Holy Spirit upon the mission-field.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

I HAVE first a message for the children. Some of them may remember that the Rev. Morris Thomas, of Vizagapatam, told them last year that if they did not wake up, his children in India would soon surpass them in collecting for the ships. Mr. Thomas now withdraws the challenge, as his friends have suffered greatly through a severe drought. But he will throw down the gauntlet when brighter times have come; meanwhile he reports that twenty in his schools have collected enough to entitle them to the presentation book, while the whole sum raised is about £16. Mr. Thomas sends Christian love to the Sunday-school children of Great Britain, and the children of the South Sea Islands, from the Sunday-school children of Vizagapatam.

A TOUCHING story comes from Scotland. Last November a boy, five years old, heard our agent, Mr. Wareham, preach in Anstruther. He continually spoke about the sermon afterwards, saying: "I must be a missionary when I grow up." But his wish was not to be realised. In December he died of influenza, but just before the end he said: "I can't be a missionary now but Mr. Wareham said a teacher could be kept for £10. Mother, I want a teacher to preach to the heathen about Jesus, for me. I have £11 8s. 6d. in the bank. You must send Mr. Wareham £10 of it, and the rest spend for Bibles." The £10 has reached me, and is being applied to the support of a teacher in Cuddapah.

THE proceeds of the Self-Denial Week are still coming in. Not long ago we received £38 4s. 3d. from Tientsin, which Mr. Bryson called "the visible and tangible expression of our sympathy with the Directors in their courageous Forward Movement." The week was observed by the foreign members of the Mission and by the native church. In the latter there were fifty male and thirty female contributors, the sums ranging from a half-penny to a dollar. Most encouraging also was the help given by English friends in the town outside the Mission.

HERE is a novelty in a Young Women's Guild. "We announced," says the Congregational minister of Stalbridge, "on the programme a missionary meeting to consist of hymns, prayers, address, and an auction sale, each member being asked to bring something as a gift to be sold. The gifts were very various, old and new, useful and ornamental, including some mustard and cress, the first-fruits of the manse garden; so that, although there were only thirteen present, and no one contributed much, the sale realised 14s. 6d." We commend this plan to those who want a new method of helping the good cause. How it exemplifies the old saying: "Love will find out a way."



It seems to have been news to many that we pay our bankers about £500 a year as interest on money they advance to us. I want to put this in a more emphatic way. The cost is practically that of TWO MISSIONARIES—i.e., *we might send out two additional missionaries if our friends would send their money in earlier.* *Verbum sap.*

ARTHUR N. JOHNSON.

#### FROM THE EDITORIAL SECRETARY.

To make room for the reports of our Anniversary and the list of Directors, it has been necessary to add eight pages to this issue of the CHRONICLE.

MANY who heard the Rev. R. J. Ward's, St. Helen's, impassioned appeal on behalf of the heathen at the Society's Exeter Hall meeting, will be glad to learn that we are arranging for its issue as a leaflet for general circulation. Copies will be ready by the beginning of June.

I FIND that the chart Mr. Ward exhibited greatly impressed not a few, and inquiries has been made as to where similar charts can be obtained. That used by our friend was prepared by hand, and its colouring was striking to the eye. The original chart (slightly different in some of its details of colouring) is published by an enterprising American, W. B. Jacobs, of Chicago. Paper copies cost fifty cents, those mounted on calico one dollar. For the convenience of our constituents we keep a few in stock at the Mission House. The stock is exhausted, but a further supply has been ordered.

THE hymn sheets used at the Children's Missionary Demonstration on Saturday, May 14th, were so much admired for their brightness and pleasing appearance that we have thought it well to prepare the same sheet for general use throughout our auxiliaries. The first page is left blank for the insertion of locality, date, names of chairman, speakers, &c.; the remainder is filled with children's hymns. Specimens will be sent on application.

THE Society is issuing a series of "Sunday School Leaflets" for gratuitous circulation in Sunday-schools. These leaflets are 4pp. 16mo, are printed in two inks on coloured paper, and are made attractive by means of three or four small cuts. Will Sunday-school superintendents and other friends of the young bear these leaflets in mind? They will be found useful for reviving interest when that is flagging, or for following up a missionary address.

AN excellent map of "Equatorial Africa," published by G. Philip and Son, under the auspices and direction of the Baptist Missionary Society, has recently been issued, and is now on sale. The map is 7 ft. 6 in. by 5 ft. in size, is effectively coloured, and has marked on it the leading mission stations of all societies, those belonging to the Roman Catholics included. A special edition of this map has been prepared, on which, in addition to these, the stations of our own Society are specially marked. I shall be happy to supply copies, carriage free, on receipt of cheque or postal orders for 13s. 6d.

A NEW hemispherical "Missionary Map of the World" has been published by Messrs. Colton, of New York, coloured to show the religions of the world. Its retail price is twenty dollars.

MAPS should be used much more freely at missionary meetings, and it would be well for each large auxiliary to have a complete set of its own. To meet the needs of auxiliaries that do not see their way to securing maps of their own, we keep a few on hand here at the Mission House, and are prepared to issue them on loan, on the condition that carriage both ways be paid by the borrower.

GEORGE COUSINS.

## REV. STANLEY ROGERS' PRAYER UNION CALENDAR.

PRIOR to the foundation of the Watchers' Band, the Rev. Stanley Rogers, of Liverpool, issued a Prayer Union Calendar. He expended both time and money in preparing this Calendar, and sent free copies to our missionaries at his own expense. The greater part of the edition is exhausted, but Mr. Rogers has about 550 copies still left, which he will be happy to supply at 10s. per fifty copies, or 4d. singly.

## A BIRTHDAY GREETING.

THERE was a very gratifying demonstration of affectionate feeling on the part of the London Mission Church in Shanghai, on the occasion of the Rev. William Muirhead's seventieth birthday, March 7th. He was not aware of the occurrence being known till on Saturday, March 5th, congratulatory scrolls began to arrive from mission stations in the country. On Sunday, at the morning service in the settlement, and in the afternoon in the native city, the anniversary was touchingly remembered in thanksgiving and prayer by Chinese friends, and at the close one convert after another rose to address a few words of gratitude and respect to their beloved father in Christ; then, at the invitation of the native pastor, the Rev. Wong Yü Chow—himself a fellow-worker for thirty years with Mr. Muirhead—the whole congregation stood to give him a united greeting.

Mr. Muirhead, whose silvery locks seem the only signal of his seventy years, spoke with strong emotion and characteristic fervour of the deep thankfulness, the sense of personal inefficiency, the incitement to more earnest endeavour in the service of the Lord, inspired by the holy and humbling memories of such a season.

On the actual birthday many native Christians, men and women, assembled at his home to present, as a joint offering, two large scarlet draperies, adorned with gilded Chinese characters, complimentary and benedictory, with which the walls of his home are now resplendent.

Such an episode must surely have cast a gladdening ray of encouragement and hope on the ministry which, during its forty years of loving and untiring toil among this heathen people, has doubtless been marked by many a dark day of disappointment. There came to mind the sweet and kindly greeting, addressed to the venerable hero of the day, on the occasion of his fortieth year of missionary life, by Archdeacon Moule, a friend of more than thirty years' standing; so appropriate, with but one word changed, were the opening and closing lines:

"We greet thy 'crown of glory,' friend,  
Thy silver hair, the tranquil end  
Of seventy 'righteous' years.

"The past grows dim, old friends are gone;  
But it is night thus passing on:  
The morning is at hand.

"Thousands, who round their Saviour bend,  
Will welcome you, their God-sent friend,  
To that bright, better land."



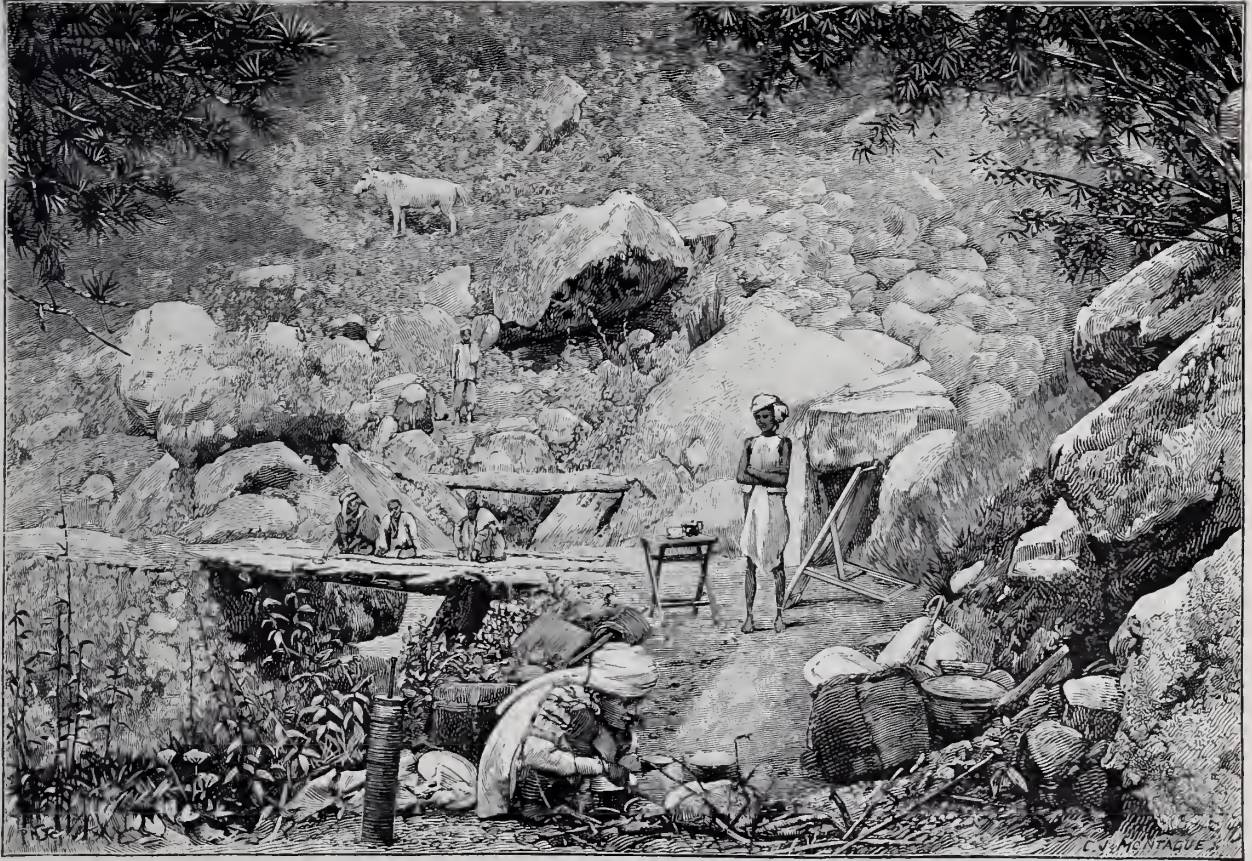
ACCOMPANIED by our preachers, Tara Datt and Silong, we started on June 1st, and on the third day narrowly escaped being swept away by a sudden mountain storm which came down with awful violence, tearing up the roads, and carrying cattle and *débris* in great quantities down to the quickly swollen Sarju, along the bank of which we were travelling. Fortunately we escaped with nothing worse than a thorough drenching. After passing through various adventures, not the least exciting being a march through about two miles of a dense cloud of locusts, the discomforts of which none can understand but those who have been in it, we reached Mausiar, the scene of our last year's labours, and spent ten or twelve days amongst the people there. We then went up the Gori gorge, and when we had gone about twelve miles found it blocked for want of a bridge across the angry Gori, which had suddenly and unexpectedly risen to an unusual height, and swept away the temporary bridge by which the people expected to get across. Here large numbers of both sexes and all ages, together with countless flocks of goats and considerable property of all kinds, were huddled together in the most miserable and dejected condition, while a downpour of drizzling sleet and rain did not tend to improve matters. Some of the more venturesome were attempting to scale an old neglected and almost impassable path even for goats across a most dangerous and precipitous mountain. In attempting to do so, several fatal casualties occurred

whilst we were there, and some were brought in to have their wounds dressed by Tara Datt, who had his travelling dispensary with him. The head man came to us and begged me to do all I could to prevent any more of the people from attempting this dangerous route, and to induce the leaders of the different clans to join hands in making a bridge. To set an example we lent some of our own porters, and took in hand the superintendence of the erection, the result being that in three days a rough but serviceable way was opened, and the women and children especially were exuberant in their thanks. For endurance and indifference to danger and hardship it would be difficult to find any race of people who could excel these folks. The way in which they live and sleep—yes sleep, and that soundly too—exposed to the weather, and huddled up with their goats and sheep and yaks, is something marvellous. You may well imagine too what discomfort there must be from pests. On several occasions it was simply impossible for me to obtain a wink of sleep, for a plague of horrible blood-sucking flies, that seemed to be able to find their way through the thickest clothing—even leather gloves and leggings wern't of much avail. I had to resort to the nightly ordeal of *being smoked*; don't make a mistake and think I mean "smoking." It was the genuine process of being kippered like an "Aberdeen haddock," by the burning of green leaves at the door of the tent, and forming a dense cloud of smoke which succeeded in driving the pests away; but it

is doubtful whether the remedy was not as bad as the disease. But the folks were kind, and did all they knew to lessen our discomforts, which were not discomforts to them. On two different occasions Kalyan Sinha, a friendly Patwari of the district, would not let us encamp on the usual grounds, because of their unsanitary state, and put us in the precincts of the shrine of their village deities, where there was a clean, open space. They thought us worthy of as much honour as the deities, telling us we did more for them than they had ever done. So great

feeling exorcists, but of course all without any effect; and great was his disappointment to find that I, too, was unable to provide him a remedy. To everything that one attempted to say to him his only response was: "Make my son sane again."

Early in our tour we were joined by two strolling minstrels—one a Hindu and the other a Mohammedan—who knowing the fondness of the Bhotiyas for music, such as it is, thought to make a harvest amongst them. The latter turned out a worthless fellow; but the former



PREPARING BREAKFAST ON THE ROAD.

was their confidence in us that they expected us to do all sorts of impossible things. I shall never forget a poor distracted father who brought his only child—an imbecile boy—to me, and pleaded for something to cure him. His was a sad case indeed, an only child rendered imbecile by what he represented as the treachery of an enemy, who, during the father's absence, had given the boy sweets, in which had been mixed dhatura. The father had spent all he could get in propitiating demons, and

took to us so much that he elected to abide with us, drawn very much by Tara Datt's musical ability, from whom he learnt to both play and sing several of our Christian lyrics. Later on he told us that he found that his audiences showed a preference for our style of music. At our Christian services he joined in as heartily as any one, and gave us an accompaniment for the hymns on his guitar, and it was wonderful how attractive the Christian hymns became.

We met with numbers of Hindu ascetics wandering

about the district; some were on their way to visit the sacred kailas in Tibet. The variety of thought and belief



MR. BULLOCH'S TENT.

which they represented it is difficult to explain. One old fellow was deeply absorbed in the idea that

"Everything is a dream,  
Except the soul's anxiety to find rest in the Supreme."

All we could say to him had no effect in changing this thought, it had become so thoroughly ingrained by frequent repetition and constant meditation. Another was absorbed in the idea that God was his servant, and that this was the highest possible development of divinity. We tried to fill in the idea for him by telling him the story of Jesus and His marvellous service of man. He was evidently touched by it, and spoke as if he had received a fresh revelation of his all-absorbing thought; and let us hope that he carried away a thought that would help him to a fuller vision of God. The sad part was that he could not see that our grateful reciprocal service should be rendered to Him who had so marvellously manifested forth His divinity.



A BHOTIYA VILLAGE.

I had to leave the catechists, commending them to the good hands of our Master, and return to Almora. They remained nearly four months—in Upper Johar going out and in to the principal centres of population at Milam, Martoli, Barfu, Bilju, Ghangar, &c., and making Milam their headquarters. It has been a trying time for them up among those villages on the borders of Tibet, in the precincts of eternal snows, and surrounded by grinding glaciers, roaring torrents, and an occasional avalanche. They have preached to young and old, and, in order to imprint Gospel truth on the minds of all, collected them in the evenings to witness magic-lantern displays of the leading events in the life and teaching of Jesus Christ. And at Milam quite a number of young lads daily received consecutive instruction in the Gospels of St. Luke and St. John. It was most gratifying to see the willingness manifested both to hear and learn, and to watch the struggle going on in some who felt drawn to the Cross.



A SHRINE.

The most distressing feature of our experiences was to see the terrible hold which strong drink obtained over some of them, when they got up into the colder altitudes. The degradation which this causes amongst such fine fellows is in striking contrast with their sublime surroundings.

By this visit we have been able to see more of the people in their homes, and to help them in their daily difficulties, which has drawn them closer to us, and led them to evince an amount of gratitude and attachment it would have been impossible otherwise to obtain. This has not been done without considerable privation and self-denial, especially on the part of Tara Datt and Silong. Provisions were scarce, and shelter from the weather difficult to obtain; for, after all, a tent to those accustomed to warmer regions is but poor protection from the biting cold and "sinful wind" experienced in these quarters. But what the people could do for us they did most willingly and heartily, realising as they did how much we desired their good, both temporal and spiritual.

G. MCCALLUM BULLOCH.



MISS HEWLETT.  
MRS. ARMITAGE

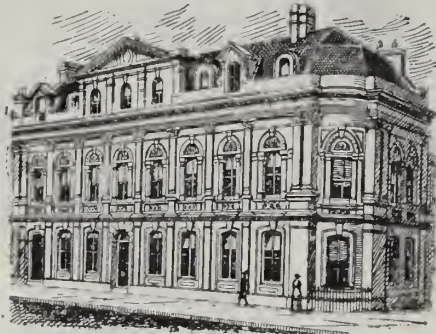
MRS. SIBREE.  
MRS. JESSE HAWORTH.

MISS G. L. SMITH.  
MISS CRAVEN.

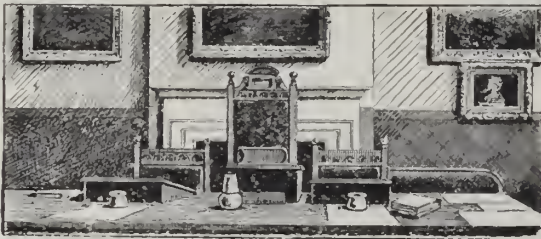
## OUR ANNIVERSARY.

### OPENING PRAYER MEETING.

**T**HOUGH arrested at the outset by Dr. Pierson's impressive warning against an optimistic sentiment in regard to the present position of the foreign missionary enterprise, a spirit of joyfulness and thanksgiving on account of the past year's work of our own Society asserted itself in the prayer-meeting at the Mission House with which our Anniversary was commenced on Monday morning, May 9th, under the



presidency of the Rev. A. Rowland, LL.B. It had become pretty generally known that, under the stimulus of the Forward Movement, the Society's finances had arrived at a condition altogether unprecedented during its whole history, representing, in fact, an increased income of £35,000, "which," the Foreign Secretary, in his report, thinks "may well be accepted with deep and adoring gratitude as God's gracious response to the trust His servants have placed in His promise." Furthermore, the prevailing tone of the reports from the foreign field is hopeful; "in some cases it is jubilant."



THE BOARD ROOM.

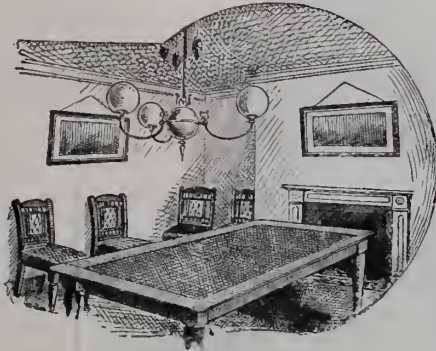
Dr. Pierson claimed to have been inspired with a very remarkable, and, so far as he knew, hitherto unnoticed feature in the great commission:—"All power is given unto Me in heaven and in earth; . . . and lo, I am with you alway, even unto the end of the ages." The grammatical structure of this command taught the prime duty of the Church—viz., a world-wide proclamation of the Gospel, to be followed by baptism, organisation into churches, and instruction in everything that pertains to the fulness, beauty, and power of the Christian life. But what did the rhetorical structure of the command teach? He (Dr. Pierson) marvelled that he had read it ten thousand times, and spoken upon it five thousand times without seeing that the great command was buttressed by the Divine assurances of omnipotence and omnipresence. "We have the all-power, the all-presence, and the all-existence of the Lord Jesus Christ

by which to encourage us in the work of preaching the Gospel." It was the true impulse of all foreign missionary labour. Notwithstanding the congratulations contained in the reports of many missionary societies, he felt not the slightest inclination to join in them. "My own opinion is that we are most tardily, most inadequately, most sluggishly, and most prayerlessly conducting this whole work of foreign missions; that, instead of jubilation, our position ought to be on our faces in humiliation. It is no time for us to be engaged in hand-shakings and congratulations over the work we have done, when we are giving a mere pittance to our Lord, and a thousand millions of the human race are yet to be made acquainted with the tidings of a Saviour crucified and risen." A few months after they had received the Divine command, the infant Church—poor, few in numbers, and unlearned—was scattered in every direction, and within one hundred years they took the world by storm, and more nearly compassed the world with the knowledge of salvation than it had ever been compassed since. The only way to reach this subject was by prayer. There was nothing that could not be reached by prayer, and nothing that could be reached without it. There must be a baptism of prayer, and an almighty outpouring of the spirit of grace and supplication.

### ANNUAL MEETING OF DIRECTORS.

At the annual meeting of Directors in the afternoon of the same day, the Chairman (J. McLaren, Esq.) gave expression to the prevalent feeling of thankfulness on account of the marvellously improved condition of the Society's finances.—The Foreign Secretary reported that the first ten of the one hundred missionaries whom it had been decided to send out for new work had already left this country. The need for a larger number of offers of service from men was, however, very pressing. Indeed, parts of the field were "starving for lack of men." At the same time he emphasised the foolishness of pressing upon the Society offers from young men of earnest enthusiasm but with little education. Mr. Thompson subsequently added that, especially since the Women's All Day Prayer Meeting, there had been a remarkable succession of offers of service from young ladies in every way well qualified for the work.—In reply to a question, it was stated that the resolution of the Board in favour of the Week of Self-Denial and Prayer, contemplated that the movement would be an annual one; and, in answer to another inquiry, the Chairman said there was an annual expenditure of £500 or £600 in interest on borrowed money, which might be largely saved if local treasurers would forward their receipts from time to time throughout the year instead of waiting till the closing week.—Mr. Blomfield felt that there should be entered on the minutes an expression of gratitude to God for the advance the Society had made during the past year, but this was found to be unnecessary in view of the following note in the minutes of a previous meeting of the Board, when: "The Doxology was heartily sung as an expression of gratitude to God for the improved and hopeful financial position of the Society."—The Foreign Secretary remarked that had it not been for the influence which had been exerted in the country by the joint letter from four ministers, he should certainly not have ventured to propose the Forward Movement as he did twelve months ago.—The Rev. A. Reed pleaded that the fact should be borne in mind that the ground of appeal on which the tide was raised in the churches was thoroughly spiritual, and based upon prayer.—After some routine business the Directors separated.

## LADIES' MEETING.



NEW COMMITTEE ROOM FOR LADY DIRECTORS  
AT THE MISSION HOUSE.

THE Lower Exeter Hall was so crowded on Tuesday afternoon, May 10th, that quite early in the proceedings the president could only command "two or three stairs and a few chairs" on the platform for a number who were apparently willing and determined to stand throughout the proceedings rather than miss what is always an impressive meeting. The singing was much improved through being led by an American organ. An earnest opening prayer was offered by Mrs. de Selincourt.—The President (Mrs. Jesse Haworth, of Manchester) besought the sympathy of the ladies in sharing the burden of female medical mission work which rests on her heart. She feels that it is laid upon the Christian women of England, as a first and solemn duty, to send out properly-trained medical missionaries to relieve the sufferings of heathen women, and in love and generosity to fit candidates for this magnificent service.—Mrs. Sibree, of Madagascar, represented "a large class of your workers abroad—the missionaries' wives." She showed what a powerful influence is exerted among the native women by the missionaries' home-life and the training of their children, the children themselves proving the best entertainers of those whom they also attract in the first place to the mission-houses. One native chief was led to exclaim, "How wonderful is the power of God," when assured that the little English boy was "white all through." Mrs. Sibree has seen encouraging results from her training of students' wives. One couple settled in the country, maintained a Christian home, started schools, and took sole charge of three or four heathen boys, with a view to their becoming messengers for Christ.—Miss Smith, of Peking, derives comfort from the fact that the position of women in China is not so bad as in some other parts of the world, notwithstanding that, according to native ideas, they must be re-born into the world as men before they can entertain any hope of a heaven. They worship idols, and are intellectually neglected. The Mission schools are the only provision made for the education of girls, the excuse being: "Why should we expend money in educating another man's daughter-in-law?" The efforts of our Society to reach them include a boarding school, commenced by a former noble worker (Mrs. Edkins, who still lives in the hearts of many Chinese women. Such schools are nurseries for Bible-women and the future wives of Christian men. Her colleague (Miss Moreton) came into contact with between four thousand and five thousand women out-patients in the hospital, and by means of one of these she (Miss Smith) was invited to visit the Duchess Ling. On that occasion an official of high rank in a distant province asked her for a tract (Mr. Gilmour was the writer of it), and she "took the liberty of sending him the four Gospels, which I hope he read."—Acknowledgment is made in the Society's report of the fervent advocacy of the Forward Movement by Professor Armitage, of Bradford, and

it is a testimony which, in equal measure, characterises the eloquent appeals of Mrs. Armitage, with one of which she favoured the present meeting, in speaking on behalf of the Ladies' Committee. She reported that the Female Mission Fund had advanced from £7,276 to £8,713; while the numerous offers of service indicated that the women of the Church, at all events, had not been disobedient to the heavenly vision. Eight workers had been added to the staff, and nine or ten more were prepared to go out in the autumn, including the first fully-equipped lady medical missionary (Miss Harris). Four or five other ladies were training for this special branch of work. The present staff in the field numbered forty-six, including five ladies from Australia. Mrs. Armitage referred with satisfaction to the fact that "our Missionary Parliament now has the votes and voices of the women of our churches as well as of the men"; and proceeded to observe that the Forward Movement was lifting all the churches to a higher level of service. At times it had been thought that the present century was not likely to be called a great century of faith; but "we must feel how specially delightful it is to live now, when there is so much evidence of the fresh vitality and energy of the Christian faith." The question was how to ensure that the missionary cause, which was the thermometer of the life of the Church, should always stand at summer heat. Her reply was singularly eloquent: "We have to teach our children to see the ideal in little things, and, however beautiful and glorious life may be, and however deeply they may drink of the sparkling stream of beauty, art, and knowledge, there must be a point when they must take up the Cross if they would be true to any ideal of life." "We have," said the speaker, "gone to church to be ministered unto, and not to minister. We have not realised that the Church is an association of the redeemed for the purpose of redeeming the world, and that it does not fulfil the reason for its existence unless its eyes are constantly fixed on that Divine purpose. And I think we have a right to ask of our ministers that they shall lead the way in this matter." If God would only keep up the spirit of prayer and consecration which the Forward Movement had taught, the work would extend beyond all that we could ask or think.—Miss Hewlett spoke of Mirzapur (where she and Miss Waitt are the only English lady teachers in a district of about the extent of Wales) as one of the Society's most barren fields. There had been only four women baptized in three years; but there was a great leavening work going on. The people, especially the women, were degraded, uneducated, and weak in the extreme; the women being cursed by fatalism, by caste, and by subjugation to their men folk.—At the close of the meeting the country auxiliary secretaries and treasurers were invited to join the Ladies' Committee and Missionary Circle for tea and conference.

## SERMON AT THE CITY TEMPLE.

AN unusually large congregation assembled at the City Temple on Wednesday morning, May 11th, to hear the Rev. G. S. Barrett, B.A., of Norwich. The devotional exercises were led by the Rev. Professor Armitage. Taking for his text 2 Corinthians v. 19, Mr. Barrett spoke powerfully, solemnly, and searchingly in explanation of certain phases of the Gospel of Reconciliation on which Christendom is united in opinion. He dwelt also on the greatness and honour of the trust, and concluded with an appeal for a redistribution of the forces of the Church, to admit of sparing some of the labourers at home for the richer and more abundant harvest-field of the world at large.



REV. W. SPENSLEY.  
 REV. G. S. BARRETT, B.A.  
 F. HOWARD, ESQ., J.P.

BENJ. CLARKE, ESQ.  
 REV. PEDR WILLIAMS.

JAMES E. LIDDIARD, ESQ.  
 F. CRAVEN, ESQ.  
 REV. R. J. WARD.



### CONVERSAZIONE AT CANNON STREET HOTEL.

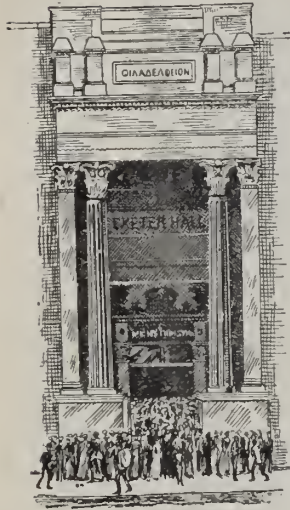
THE conversazione at Cannon Street Hotel on Wednesday evening, May 11th, may be described as a brilliant assembly. The handsomely-appointed Great Hall, with



its electrical illumination, was filled to its utmost capacity by some of the leaders of the work at home and a considerable number of missionaries who have done valiant service abroad. Each of our great fields—China, India, Madagascar, Africa, and Polynesia—was well represented among the audience, as well as by speeches of marked ability, which may be regarded as gratifying evidence of the capacity of the Church's representatives in those far-off lands. This gathering, the Chairman (Albert Spicer, Esq.) explained, was a new departure, closing a year of new departures, and he gave the assembly to understand that any new movement that was likely to lead the churches to realise more fully the glory of the great foreign missionary enterprise would always have his support. The changes had included the construction of a representative Board of Directors and the appointment of ladies upon it. It might, he observed, come as a surprise to some that, under the altered constitution, the Board could consist entirely of ladies, and that the secretaries might be sent to the ends of the earth and be supplanted by lady secretaries and a lady treasurer. The influence of the lady directors had been most helpful, and altogether the new departures, which also included the Forward Movement, had been justified by results. The power of prayer had come to be recognised, and there must shortly be a corresponding Forward Movement abroad. —As the conversazione has this year taken the place of the ladies' breakfast meeting, the Foreign Secretary reviewed the Female Mission branch of the work for the edification of the husbands, fathers, and brothers, who, he suspected, supplied a proportion of the contributions that come into that special department fund. Female Mission work, he said, is growing remarkably in extent, importance, and influence, the need for the education of women having arisen as the natural result of the teaching of men. The ladies' staff numbered forty-six; and a number of others had been accepted for service, some having been trained for medical work at the expense of generous lady supporters. This fact Mr. Thompson used in enforcing the need for similar support from men for men students. Returning to the subject of female service, he expressed the hope that the Society might soon have as many lady missionaries in the field as men.—The Rev. E. Greaves had heard of a countryman who spent a whole day in fishing, and, though he caught nothing, spoke with triumph of the fact that he had had "such a glorious bito." These are the men that are wanted in his district of Mirzapur—fishers of men, who are content to work on

steadily, being thankful for the small indications God gives that their labours are not in vain. Another singularly striking parallel used by Mr. Greaves was a thought that sometimes comforts him—viz., that the area of his district corresponds with that which was the scene of our Lord's ministry; and that though, after half a century's work, there were only one hundred and eighty Christians against the five hundred whom Christ converted in three years, for any result to have been accomplished was a matter for devout thankfulness and praise, when he considered how Christ in His day manifested His power among a people who had been prepared by their own Scriptures, and with no language difficulty. When he recalled to mind one such man as Peter Elias gathered out of heathendom, he felt that the Mission was lifted above the charge of utter failure. The results were small, but the efforts had been small. They needed thirty-four missionaries in his district, and had only two. They had as yet only sent out spies. Their report had come; it was a good land, and they were able to conquer it; "send forth the armies of the living God, and the land shall be Christ's."—Miss Craven interested the meeting in the recent spiritual revival amongst the young people of Antananarivo. Of the two hundred scholars in the Girls' Central School, at least two-thirds had during the past year made confession of genuine love to Christ and desire to do His work. The Malagasy showed their Christianity in their lives, and were not appalled by death, for they were only too thankful to go to their Saviour.—The Rev. A. J. Wookey, of Kuruman, stated that during the recent census in South Africa 349,000 natives had written themselves down as Christians. During the last twelve years about 800,000 copies of the Bible and Testament, in three languages, had been sent from the Bible Society's house for the people, and 100,000 copies had been sent out from this and other countries for the Dutch-speaking people in South Africa. But during one single week recently the vessels bound for South and West Africa which stopped at Madeira carried 1,222,000 cases of drink for those two portions of the continent. The native Christians had been brought to see that, if they did not make their churches teetotal societies, there would be no hope for them. Mr. Wookey also described a New Year's gathering and a missionary meeting at Kuruman, and a religious service in the desert, at which the people, who had never seen a river, joined in singing "Shall we gather at the river?" When preached to about the coming deliverance from hunger and thirst, there was kindled in their hearts a real joy.—J. E. Liddiard, Esq., who has just returned from a tour of missions, testified to the good work being done, to the fine character of the workers, and to the Forward Movement that is to be found in all parts of the mission-field. He besought for the workers expressions of sympathy and confidence from those at home.—The Rev. A. Bonsey, by way of answer to a question he had often been asked, "What sort of Christians do Chinese make?" described a book (the Church Roll) much treasured in Hankow, containing the visible results of thirty-one years of earnest, persevering effort. Delinquents were struck out in red; but he had had the joy of witnessing returned prodigals stand before the whole church, and received back into the fold. Those who had gone yonder were not struck off, but were encircled in black, for they were still members of the same church, though separated for a season. On one or two occasions four generations had been present at a service; and the Mission had supplied native workers to other societies. The meeting expressed warm appreciation of the services rendered by J. Booth, Esq., and the choir of Park Chapel, Crouch End, for some very delightful singing.

## ANNUAL GENERAL MEETING.



WHILE Exeter Large Hall was filling for the annual meeting, the leaders of a Prayer Union started under the impulse of the Southport Union meetings, met in the smaller Hall to ask for a Divine blessing to precede, accompany, and follow the advocacy of the cause before the largest assembly of the week. We have been looking forward with eager hope to Mr. Ward's appeal, as a minister, to ministers; that sacred challenge has now been made in the spirit of our Saviour's direction: "Pray ye the Lord of the harvest that He will send forth labourers into His harvest."

—F. Howard, Esq., J.P., of Bedford, presided over the annual meeting; the Scrip-

tures were read and prayer offered by the Rev. J. Jefferis, LL.D.

—The Foreign Secretary was the first speaker, and out of a heart full of gratitude to God for the glorious response that has been given to his Forward Movement proposal of a year ago, he said he felt that his statement on the present occasion must be a Doxology. While we are at no time entitled to indulge in self-satisfaction regarding this work, "there are times when the spirit of thanksgiving to God must be quickened into jubilant praise, and surely such a time has now come in the history of this Society. He has blessed us in the field, in the workers, and in the funds: to His name be all the praise." Mr. Thompson reviewed very briefly the work abroad; and a reference to the noble pioneering Christian efforts of Malagasy converts afforded the opportunity of suggesting how greatly the way of the Lord would have been prepared if the representatives of the world-wide power of Britain had been as deeply concerned to establish the Kingdom of Christ in other lands as to establish the empire of Britain or their own fortunes. Having made appreciative references to the Rev. E. H. Jones and his successor in office, Mr. Thompson paid a tribute to the godly men and gracious women who have had to be counted among the Society's losses. "To-day the mortal remains of another dear friend are being laid in the grave—the Rev. Dr. John Lowe, of Edinburgh—to whom this Society and other similar institutions owe a deep debt of gratitude for the splendid work God has permitted him to do. He was our own medical missionary in Travancore for many years, and since then he has been connected with the Edinburgh Medical Missionary Society as its superintendent, head, and leader. He has been most kind to our own missionary students in Edinburgh, and has done most important service to the Church at large." The Society's staff abroad numbers twenty more workers than last year; but there are still important fields of labour dangerously undermanned. Moreover, so imperative seemed the call for additional labourers, that the Directors had resolved, if God would call them, that they would send one hundred more. "I am prepared to say that, if our faith had dared to say 200 or 300, the needs would have fully justified the larger number." Two names (Dr. Lavington Hart, of Cambridge, and the Rev. R. J. Ward, of St. Helens) stood out

with special prominence, as giving evidence of the gracious working of the Spirit of God. He thanked God that such men had come out, but he was ashamed to think of the amazement produced when a man of position and prospects offered himself for Christ's work. It became apparent, directly the Forward Movement was launched, that God had been preparing a number of His people for such a decision, and He had vindicated His own faithfulness in a wonderful manner. The ordinary contributions had reached £10,000 more than ever before; £9,500 had come in special gifts for the Forward Movement; the Week of Self-Denial yielded £9,600; making an increased income of £29,000, or, with additional legacies, £35,000. "After this, what can we do but humble ourselves in shame, that we ever had a doubt about our Master's faithfulness to His promise? What can we do but praise and magnify His good and gracious name? But praise, if genuine, is a confirmation of faith, and a stimulus to prayer." If the Church would now join in prayer, there would be a continuance of blessing and an increase of workers.—The Chairman, in the course of his speech, remarked that the key-note of the report was very inspiring. A more admirable report, he said, he had never read. In it he recognised a calm but confident trust that God would not fail to honour the faith of His servants in determining to go forward.—The Rev. S. Mateer, F.L.S., of Trevandrum, a man of imposing presence, who has earned throughout his mission district the title of "the poor people's missionary," prefaced his speech by moving the following resolution:—

"That the annual report and statement of accounts be printed and circulated as usual among the constituents of the Society. That this meeting desires to accept from God, and with deep gratitude to Him, as a royal response to feeble faith, the rich gifts which have poured into the Society's treasury, and the offers of service which have been made for its work. It would express its renewed and deepened confidence in His abiding faithfulness to His promises. It would earnestly invite all the supporters of the Society to unite in the prayer of faith that the hearts of the cultured and the intellectually strong sons of the churches may be brought, under the constraining influence of grace, to devote themselves to this great and glorious service, so that spheres of labour still undermanned may be adequately reinforced, and that the calls for help which come from many districts may be promptly met."

Mr. Mateer testified to the growth of Christianity in Travancore during the last ten years, the native Christian community having increased nineteen per cent., whilst the population had grown only six per cent. Multitudes were ready to hear the Gospel, but the missionaries had to do all they could to prevent the extension of work on account of the inadequacy of the staff. At the present time, Mr. Hacker had the oversight of 17,000 native Christians in 134 congregations. Four additional European missionaries were needed in Travancore, besides native teachers, and increased church accommodation.—The Rev. R. J. Ward said he was glad to follow a missionary as a missionary. He rejoiced to think of the large and increasing number of missionary churches, and believed that as the tide rose it would become more and more easy, and less and less remarkable, for men to give up work at home for work abroad. It would be merely like the transference of troops. The wave of enthusiasm had not originated on the shore upon which it had broken, but away in the boundless deep, in the heart of God. "The question has pressed itself upon my mind, 'How many sheep are there who have never heard His name?' I have been made a missionary by the sheer force of arithmetic, by the argument of numbers, by the disproportion—I was going to say ridiculous; it would be laughable if it were not so lamentable—between the work to be done and the workers. It is this," said Mr.

MISSIONARY SPEAKERS.



REV. T. T. MATTHEWS.



REV. E. GREAVES.



DR. GILLISON.



REV. J. SIBREE, F.R.G.S.



REV. A. J. WOOKEY.



REV. E. V. COOPER.



REV. A. BONSEY.



REV. A. S. HOCKETT.

Ward, unrolling a chart showing the proportion of Christian and heathen peoples of the world, "which has made me a missionary. You have all seen it. Have you looked at it, and into it, and through it? Eight hundred and seventy-four millions of people living and dying in the blackness of heathen superstition and sin. It seems to me that each one of these little black squares is a window into hell." It had been calculated that it would take twenty-five years for the heathen to pass through that Hall at the rate of one per second. "They are redeemed and do not know it; and Christ wants us to tell them. They are not so far off as they used to be. It took Carey nine months to go to India; it will take me only a month." It was true that God would deal with the heathen that perished according to their opportunities of knowing; "but He will deal with you according to your opportunities of telling." "If England is not sending them the Gospel, she is sending them something else; if she is not sending them the cup of life, she is sending them the cup of death; she is giving them infidel literature, abominable opium, and the damnable drink." Lord Reay had stated that in the Province of Behar, in India, there were thirty millions of people untouched by missionary effort. If 40,000 missionaries were to be sent to India on the morrow, there would still be only one man to every 50,000 people. "At one end of the social system we have dinners without appetites, and at the other end appetites without dinners." Sir William Hunter had stated that the problem of famine in India was merely a question of distribution of food. "Oh, God! forgive us for having kept the supplies, and for not having sent forth the relief train as promptly as it ought to have been sent to regions where help was so urgently needed." It was as if Christ's disciples had fed the first fifty in the multitude, and had left 4,950. "But where are the men? They are here, in this room, some of them; and the women!" Had the new theology anything to do with the lack of offers of service; or was it that we had not got hold of God in prayer? Six thousand young men in America, and three hundred in our own universities, had pledged themselves to the work, "unless God blocks the way." "To every lost sinner He says, 'Come'; to every saved one He says, 'Go—go yourself, or go by substitute.' We are not responsible for the conversion of the world, but we are responsible for the evangelisation of the world." Mr. Ward seconded the resolution and it was carried unanimously.—On the motion of A. Spicer, Esq., seconded by J. McLaren, Esq., it was resolved that Section A. of Article XII. of the Society's Plan and Constitution be rescinded, and the following Section substituted:—

"All moneys exceeding the sum required for the current use of the Society shall be invested, under the instructions of the Directors, in such stocks, shares, funds, or securities as they may approve. All stocks, shares, funds, and securities shall be registered in the names of not less than three trustees, who shall be appointed by the Directors from among the members of the Board."

The Rev. J. Sibree, F.R.G.S., of Madagascar, moved:—

"That Albert Spicer, Esq., J.P., be Treasurer; that the Rev. R. Wardlaw Thompson be Foreign Secretary; that the Rev. Arthur N. Johnson, M.A., be Home Secretary; and that the Rev. George Cousins be Editorial Secretary and Assistant Foreign Secretary. That the list of Directors nominated respectively by the various auxiliaries and representative bodies, and by the retiring Board, be approved, and that the ladies and gentlemen named therein be appointed Directors for the year. That this meeting desires to acknowledge the goodness of God in signal mercies and special blessings in China, India, and Madagascar, and in the manifestation of His presence and power

in every field of labour. It would also express to the missionaries of the Society throughout the world its deep sympathy with them in their arduous yet blessed labours, and would assure them of growing confidence and affection, and of a renewed resolve to sustain them by prayer."

Turning at once to the scene of his own labours, Mr. Sibree expressed devout gratitude to God for the unmistakable advance of the work in Madagascar. Indeed, there had always been a forward movement going on there. Nearly twenty-nine years had gone by since he first entered the country, and there had come about changes, social, political, and religious, which astonished him. Twenty-nine years ago, a heathen queen was on the throne; but for the past twenty-three years there had been Christian queens, whose influence had been most beneficent. Twenty-nine years ago the literature of the country consisted of the Bible, "Pilgrim's Progress," a few sermons, tracts, and elementary school books. Now it comprised 500 books of 100 pages each, with a yearly circulation of 200,000 copies from the various presses. Instead of a little handful of churches, a dozen in number, with schools containing 360 children, there were now over 90,000 children under instruction. And instead of twenty congregations, including 5,000 people, there were between 1,300 and 1,400 congregations, including 210,000 people. In Madagascar, as in every other part of the field, their constant aim had been to develop the self-help of the churches, so as to be enabled to leave them to themselves while the regions beyond might be visited and ministered to. The Preachers' Union in the capital numbered sixty men, who, in addition to Sunday preaching, had formed themselves into a sort of Salvation Army for holding services on market days. Three-fourths of the Society's adherents throughout the world belonged to the Madagascar Mission. Each missionary had the oversight of from sixty to seventy congregations. The College had sent out 230 young men, and more than 100 of these were still labouring in large centres of population. If a proportionate supply of the new hundred missionaries were sent to Madagascar, that Mission ought to have seventy-six; but he hoped that they would receive at least twenty of them. The L.M.S. and Friends were practically the one Evangelical Missionary Society at work in the Island. (At this point it was announced that the collection had realised £204 4s. 10d., against £68 last year.)—The Rev. W. Spensley, of Sunderland, in seconding the resolution, stated that the Directors received a considerable number of offers of service from time to time, but in very many cases they were not just those that could be accepted. Fully qualified men were wanted, such as in the past had been the strength of the Society, and had made the L.M.S. the most successful missionary society in modern times. Its glory was that it employed more than twice as many fully-ordained and qualified native pastors than all the other English missionary societies put together. Mr. Spensley addressed himself to the question why English workers were not coming forward. When pastors and people believed in the Calvinistic theology, one could understand how men, fired with the love of Christ and with zeal for His glory, would come forward in sufficient numbers. But we had now come to believe that the Father of the spirits of all flesh loved equally every child of man, and that the redeeming work of Christ extended far beyond its conscious knowledge. Consequently, people were apt to doubt the necessity for sending the Gospel to the heathen. His answer was that we were bound to do it because Christ had commanded it; also on the ground of philanthropy, and because the law of environment enforced the necessity. It was our duty to make the outward conditions of our fellow-

men favourable to the reception of the Gospel. This constraining love could only be got into the heart by the Church placing herself in the position commanded by the Lord. "Pray ye the Lord of the harvest."—The resolution was carried unanimously, and a vote of thanks having been accorded to the Chairman, the meeting was brought to an end.

### YOUNG MEN'S MEETING.



THE majority of country delegates having betaken themselves home by Friday evening, May 13th, the area at the City Temple was not quite so full at the Young Men's meeting as on former occasions. Contrary to custom, too, the speakers took their seats on the platform in silence; but at the first and successive flashes of eloquent appeal and forcible incident there were immediate and loud manifestations of acquiescence, which proved that the elements of red-hot enthusiasm were in our midst as of yore.—An opening prayer was offered by the Rev. F.

H. Blanchford (Kidderminster).—The Chairman (F. Craven, Esq., of Bradford) pleaded earnestly for male candidates. "The ladies are always ready to go errands for Christ, but where are the men?" Able men, the salt of the churches, were wanted, "and such are some of ye." It was almost certain that in that assembly there were some who would be great men. Had they not faith enough to believe that they were worthy to go abroad and preach the everlasting Gospel to the heathen world? Their life's business was to extend the Kingdom of the Lord—nothing more and nothing less. The initials of the Society were transformable into "Lord my Saviour," and we have to do what He has commanded us to do.—This was the first public occasion in London on which the Rev. A. N. Johnson, M.A., had advocated the claims of the Society as Home Secretary, and he did so with mingled feelings of thankfulness and responsibility. "You," said he to the young men present, "are the part of our constituency about whom we are most anxious. We are looking to you from day to day for that which you alone can give. We are looking to you to consecrate yourselves, and devote to our common work your intellectual powers, your physical strength, and your youthful enthusiasm." Referring to the Society's increased income, Mr. Johnson stated that there was a very remarkable feature of the Self-Denial Week: it seemed to be never coming to an end, for he had been receiving additions nearly every day. What God had done in the past was only an earnest of the greater things He was going to do through the Society in days to come. Only ten of the twenty-five new workers due in the first year of the Forward Movement had come forward. Where were the rest? He (Mr. Johnson) believed the answer would come when we fully recognise that it is spiritual work in which we are engaged. We shall then be driven to God Himself, shall

have a fuller vision of His power and glory, and shall have a firmer grasp of His loving purposes of redemption for all mankind; for we have the awfulness of the vision Isaiah saw tempered and softened by the wonderful love manifested in Christ.—The Rev. E. V. Cooper, of Huahine, stood before the meeting as the last English missionary to be connected with the Society Islands, and testified to the magnificent change and wonderful revolution that had taken place in those islands as the result of giving them the Gospel. If there were in Christian England a missionary zeal and devoted missionary spirit such as pervaded the islands of the South Pacific, we should not be calling out for men. Christianity had become part and parcel of the life of the people, and, in leaving the Society Islanders under the government of a people who were not particularly religious, he (Mr. Cooper) had no fear but that they would maintain their Christian character and Protestant faith. In a recent letter, Robert Louis Stevenson had described a Sandwich Island native teacher and pastor as the finest specimen of a Christian hero he had ever met.—The Rev. T. T. Matthews, of Madagascar, introduced himself as an elderly young man, whose heart was young, though his head was grey, because "my head was born twenty years before my heart." He created much merriment by crediting his hearers with a thorough appreciation of Scotland, and then proceeding to state that, in size and importance, from a mission point of view, Madagascar was seven times greater. The Christian communities had grown enormously as the outcome of thirty years' work, and, if that was reckoned a failure, he would just like to see success in order to compare the two. It was the spread of the Word of God that had accomplished the work. They did not need a Christian Evidences Society in Madagascar, for they were surrounded by evidences, and the Book that could bring about such changes would be worth teaching even if it were a tissue of falsehoods. He believed that, if the young men would pray for missionaries, the question would come to them, as it did to himself. "Why can't you go yourself?" There were yet three or four millions unreached in Madagascar.—After the collection, the Rev. W. Pedr Williams (Lower Clapton) urged that, whether we thought of the way in which missions had opened the world to knowledge, commerce, and civilisation, or of the way in which they had changed the whole spirit and character and conduct of nations, missions were a triumphant fact in the history of man. There were three hills from which he would have his hearers look upon the great field of life. The first was Duty. There was no such thing as property in the world. The New Testament conception of life was not ownership, but stewardship. "Everything you have is meant for God and your brother man." It was a terribly dangerous thing to live two lives, and what we needed in this enterprise was a loyalty to conscience which should make us feel that we must dedicate our energy to the service of man in the spirit of God. The second hill was Love—not the pity that was caused by the presence of want—but the love that arose from the sense of brotherhood. The third hill was that of Obedience to Christ: surrender to His spirit (bearing the burdens of others) and obedience to His will: "Preach the Gospel to every creature."—Dr. Gillison, of Hankow, observed that there were facts concerning China which were too appalling for realisation; for instance, that the population numbered 400 millions. And yet within the last twenty years the Christians had doubled, from 20,000 to 40,000. Medical mission work enabled the missionaries to influence a very wide area—he had been visited by people living 200 and 280 miles away; they broke down prejudice; they were the only safe practical charity that

could be exercised in a foreign land; the Christian atmosphere of the hospital exercised a helpful influence over the patients; and they were the one great cure for opium smoking, which was an evil beyond expression, and must be put down at all costs. He would have the meeting look on the work from a fourth hill—the hill of Prayer—remembering that it was when the disciples went up into the mountain that they received their commission from Christ.—The meeting was then brought to a close.

### SUCCESSFUL CHILDREN'S DEMONSTRATION.



WHEN we saw all the available space in Exeter Large Hall packed with a host of bright, expectant young faces on Saturday afternoon, May 14th, we realised, with Mr. Benjamin Clarke, who presided, that all foregoing new departures

had not exhausted the "Forward Movement." No doubt the thought passed through his mind—and there was every evidence before him of the soundness of such a conclusion—that the Society had left the most hopeful field for prospecting until the last. Certainly, the seniors, as well as the juniors, spent a most delightfully enjoyable and profitable afternoon. On either side of the Hall hung maps of the world, and on the platform there was a grand missionary force. Most of the workers from Madagascar wore native lambas, some of them being of gorgeous colouring and rich material; while two ladies from China appeared in bright costumes at the other end of the platform, and near them sat a native Christian from Samoa, whom the Rev. J. E. Newell brought home with him. Altogether, it was a picturesque gathering, and, as the Chairman observed, is likely to remain in our minds as a historic meeting. Mr. H. G. Holmes presided at the organ, and Mr. L. Hinton conducted the singing. The musical department, therefore, was in able hands, and the children responded splendidly to Mr. Hinton's baton. It was a great treat to hear the young voices of between three and four thousand children blending in harmonious song. The strict adherence at this and other meetings to a timetable programme contributed largely to their success.—An opening prayer was offered by the Rev. H. Coley.—The Chairman expressed gladness that the Church was making up for past remissness by now thoroughly believing in the piety of young people, and realising the necessity for setting them to work. "Our hope is in the young, and, because you are the hope of the Church, we have faith and confidence in you." Among other ways in which they could help in the missionary cause was by reading its literature. Missionary literature was now at its best, and second to no other book in interest stood the biography of James Gilmour. "If I could only feel that you would determine to read this book I should be satisfied that my coming had not been in vain." Mr. Clarke pleaded earnestly with his young audience to give themselves to God and mission work.—Prefacing his remarks by an anecdote of

a poor Scotch woman who asked a telegraph clerk to send her to London for the price of a shilling message, the Rev. A. Bonsey told the children to shut their eyes for a moment, then open them and fancy that they were in China. He described a temple scene at Hankow, and related the conversion, through the instrumentality of the late Mrs. John, of a woman whom he afterwards found unexpectedly 500 miles from Hankow doing Christian work and leading others to Christ. The missionaries were trying to cure the multitudes wounded by sin, and to make of them strong men and women in Christ Jesus.—A very attractive feature of the afternoon's programme, and one that afforded immense satisfaction, was the repetition of the text, "Suffer the little children" in the following languages:—By Revs. J. P. Ashton (in Bengali), S. Mateer (Malayalam), E. Greaves (Hindi), E. H. Stribling (Malagasy), A. J. Wookey (Sechuana), F. E. Lawes (Niuean), E. V. Cooper (Tahitian), Dr. Gillison (Chinese), and Sa-anga (Samoan). Subsequently some of these, with others, sang verses of hymns:—In Bengali, Miss Fletcher; in Hindi, Miss Hewlett and Mr. Greaves; in Malagasy, Rev. J. and Mrs. Sibree, Rev. A. S. and Mrs. Hockett, Mr. Stribling, Miss Craven, Mrs. Briggs, and Mrs. Jukes; in Chinese, Mr. Bonsey, Dr. Gillison, Miss Smith, Miss Moreton, and Mrs. Edge; in Samoan, Mr. Newell and Sa-anga.—Miss Craven said she had been asked if she was going to send her daughters into the mission-field. She had since remembered that she really possessed a great many children, for the girls whom she had taught called themselves her children, and so, instead of having only two or three daughters to send, she had 500 or 600; and a few of them had already entered upon mission work. Would those present remember the Malagasy girls in prayer?—The Rev. A. S. Hockett spoke of the rapid growth of school work in the Betsileo province of Madagascar, and, by the aid of a picture, contrasted the people before and after conversion. After hearing the dark and light parts of the map of Madagascar explained, a little child went home and prayed: "Oh, Lord Jesus, make the map white." Another young worker at home polished up a horn and had written beneath it, "Once I was the horn of an ox, Now I am a missionary box."—With Mr. Newell as interpreter, Sa-anga excited deep interest by stating that his parents, who were true disciples of Jesus, taught him when young to love Him too. He had seen many marvelous things in this country, but the love of God exceeded everything else in wonder and power.—Upon interrogation by the Rev. G. Cousins (to whom, the Chairman stated, more than to any one else, they were all indebted for this magnificent meeting and interesting programme), the assembly with one voice expressed approval of the purpose of the meeting, and a hope that it would be repeated next year, as well as thanks to all who had taken part, and a pledge to go home determined to do more for missions than ever before.—The Doxology was then sung, and in our hearts we repeat it once more as an expression of gratitude to God for a successful and inspiring anniversary.

"Praise God, from Whom all blessings flow,  
Praise Him, all creatures here below!  
Praise Him above, ye heavenly host!  
Praise Father, Son, and Holy Ghost!"

### MONTHLY PRAYER MEETING.

As Monday, June 6th, is Bank Holiday, the usual monthly meeting for prayer will not be held,

**THE HOME SECRETARY ON THE MEETINGS.**

OUR May Meetings have been more numerous than ever. Time was when only two days were given to our Society. This year we had meetings on six consecutive days—eight gatherings in all. It was abundantly evident that missionary zeal and enthusiasm is rapidly increasing. The Spirit of God gave us the gladness and consecration that marked all our assemblies. The new departures were highly successful. We had over seven hundred people at the *Conversazione*, and the children crowned the week by crowding Exeter Hall. The ladies will need a larger room for their next anniversary, and we sha'n't know what to do with the children, who will, in time, make their demonstration the most forceful and fruitful of all our gatherings. I hope the young men, too, will increase in numbers; they must fill the City Temple before we can be satisfied. Their meeting showed that we have hundreds of young men who not only believe in missions, but are enthusiastic and determined in maintaining and extending them. We may, indeed, thank God for what He has wrought, and look confidently to Him for yet greater blessing and enlargement in His own work. £324 13s. 3d. was collected at these meetings, against £146 13s. 6d. collected in the previous year.

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Glamorganshire and Carmarthen Union (English) ... ..	Rd. Phillips, Esq., Cardiff.







#### SHEFFIELD'S REPRESENTATIVE IN CENTRAL AFRICA.

A LITTLE more than two years ago, as many of our readers are aware, a Young Men's Missionary Band was formed in Sheffield, in connection with the local auxiliary of the London Missionary Society, its object being to excite among the young men in the Congregational churches of the town a greater interest in the work, and possibly to induce some of them to go out as missionaries. A large number of members have enrolled themselves, and, in the person of Mr. W. H. Nutt, the first Band representative offered himself for the foreign mission-field, and was accepted by the London Missionary Society. Mr. Nutt, who has been all his life connected with Howard Street Chapel, is a builder and engineer, and has since gone out to Central Africa as an artisan missionary (see pp. 123, 152). A public meeting to take farewell of him was held in Howard Street Chapel on April 18th, to bid him "God speed" in his noble undertaking. There was a very large gathering of ministers and friends. The chair was taken by Mr. J. W. Pye-Smith, and Captain E. C. Hore, late of Tanganyika, described the scene of Mr. Nutt's future labours in, what he considered, not as "Darkest," but "Brightest Africa." He asked them to keep up their communications with Mr. Nutt; to keep up their prayers for him and their contributions to enable the good work to go on, with the hope that two or three more members of the Sheffield Missionary Band might follow him to Lake Tanganyika. Dr. S. Lavington Hart, M.A., said he had met Mr. Nutt at the Mission House, and had formed a very high opinion of his abilities and of his zeal in the missionary cause. Mr. W. H. Nutt met with a very hearty reception when asked to address the meeting. He said it was his purpose to go to Central Africa, and he believed that his life would be spared, and that he should be permitted to return to tell them of what he had seen and what he had done. That large meeting convinced him that he had their sympathy, and he trusted it was also an indication that the churches in the town were awaking to the importance of missionary work, and to the responsibility resting upon them in connection with it. He exhorted every young man to join the Missionary Band, and, as parting words, asked them to "pray for him."

#### NOTTINGHAM YOUNG MEN'S MISSIONARY BAND.

THE Band was inaugurated March, 1890, and now has a membership of over fifty young men connected with the various Congregational churches of the town.

Meetings have been held monthly during the winter, when papers on missionary topics have been read by the members, and addresses have been given by the Rev. W. J. Wilkins, of Manchester, and Dr. S. Lavington Hart, of Cambridge. Two series of lectures, illustrated with lantern views, have been given by the members in a number of the churches in the town and

district, on India and Madagascar. The lectures were well attended, and the information thus circulated will doubtless stimulate continued interest in the missionary cause.

Visitation of Sunday-schools is undertaken, and addresses given by members of the Band during the summer months.

Two members of the Band went out in November last to India as lay evangelists, to assist the Rev. J. Rice at Bangalore, and their correspondence is always looked for with great interest. We have also received most interesting letters from other missionaries in the foreign field, which help to keep us in touch with the actual work.

A small but well-chosen library of missionary literature circulates monthly among the members for general information.

#### SECOND ANNUAL MEETING, LAMBETH AUXILIARY Y.M.M.B.

THIS was held at Camberwell Green Congregational Church, on April 21st, Rev. T. Hooper, President of the Auxiliary, in the chair.

Mr. Harold H. Hardy, Hon. Secretary, reported the formation of six Church Bands, whose object was to raise funds for some particular mission, localising their interest by taking upon them the name of that mission or its missionary founder. These Bands endeavoured to arouse interest at home, in addition to corresponding with missionaries abroad. Each Band possessed its foreign correspondent, librarian, magazine agent, and representatives on the Auxiliary Council. At present there were the "Moffats" at Sutherland, the "Tanganyikas" at Clifton, the "Livingstones" at Christ Church, the "Cuddapahs" at Hanover, the "Morrison's" at Albany Road, and the "Nageroils" at Camberwell Green. Others are forming. The aim is: "Every church with its Band, and every Band with its representative in the foreign field."

During the year 125 addresses and eight dissolving view lectures had been given in Sunday-schools, Bible-classes, Bands of Hope, &c. Three public meetings had been held, and the membership was nearly 300 young men. During the "Forward Movement meetings" in January twenty members gave addresses on one Sunday afternoon in different Sunday-schools in the district. The year's work was full of good results and very encouraging.

Rev. T. Hooper, Rev. R. H. Lovell, and A. J. Shepherd, Esq., all gave stirring and impressive addresses, and another chapter in the Auxiliary's history was brought to a close after the thanks of the Band had been given to Mr. Hooper for his help and sympathy as President during the year.

#### MEETINGS OF THE LONDON BAND.

Two meetings will be held in June, both of them in the Board Room of the Mission House, 14, Blomfield Street, E.C., viz. :-

Friday, June 3rd, Members' Night, when papers will be read by members—7 to 8.30 p.m.

Friday, June 17th, Final meeting of the session. Tea and coffee in the Museum from 6 to 7 p.m. Meeting from 7 to 9 p.m., A. J. Shepherd, Esq., President of the Band, in the chair.



CHINA.—Sir Wm. Robinson, the new Governor of Hong Kong, accepted an invitation from Dr. Thomson to visit the Alice Memorial Hospital, and expressed much satisfaction with what he saw, though impressed with the need for more space and a better situation. A movement had already been started in the direction of providing for these needs.—Dr. and Mrs. Chalmers reached Hong Kong forty years ago on the 28th of the present month. Their co-workers in the Mission have expressed, by resolution, their deep sense of the goodness of God in permitting Dr. Chalmers to render such distinguished service to the missionary cause, and their hope that he may be spared to assist in the completion of the important work of Bible revision in which he is engaged. While sympathising with Mrs. Chalmers in her present indisposition, they congratulate her on the valuable help she has been able to render, not only to her husband, but also to the succession of missionaries who have been more or less dependent on her kind offices on arriving at or passing through Hong Kong.

INDIA.—The Rev. A. Parker feels the sudden death of the Rev. E. C. Solomon, of the Wesleyan Mission, Faizabad, and formerly of Benares, as the loss of a brother. "With him Mrs. Parker and I had our first experience of camp life. He was a most lovable man, of good abilities and sterling character, and with it all such a simple, sincere, and cheery disposition as won one's heart and trust at once. He seems to have fallen from his horse as he was setting out to preach in the bazaar, and the shock caused the rupture of a blood vessel upon the brain. A few hours of unconsciousness ushered in a painless death."—The Rev. W. H. Campbell expresses regret at parting with his colleague, the Rev. G. H. Macfarlane, for furlough. "More zealous and more untiring in his efforts he could not be. He and I have worked together without any definite division of the field, and a better and more faithful colleague could not be found anywhere. There has been a very marked improvement in our schools and congregations since he joined us, due in large measure to his careful and painstaking supervision."—The Rev. H. J. Goffin, of Kadiri, has been visiting villages among the hills, which have, he says, certainly never before been visited by a missionary. "Here and there, where larger temples existed, with images of Vishnu or Shiva, we found them unvisited and unworshipped; indeed, I was allowed, without a murmur, to carry off from one temple a good-sized image of Vishnu."—Miss Cox, of Salem, in writing to the Foreign Secretary, a month after her arrival at Adelaide, mentions that Mr. George Phillips, the local treasurer of the L.M.S. Auxiliary, had kindly placed his pleasant cottage at the seaside at her disposal for a few weeks, "and I believe," she says, "the ozone-charged air, straight from the southern ocean, will be reviving to my languid physical energies."—The Rev. S. W. Organe has telegraphed from Madras that the Davidson Street Church are delighted at the proposal of the Directors that the Rev. R. J.

Ward shall take the pastoral oversight of the church.—The Rev. W. Joss, of Madras, referring to his approaching furlough, mentions the interesting fact that, during the twenty-two and a half years he has been at work, he has spent only sixteen months out of India, and while at work has lost only six days by sickness.

AFRICA.—We learn from the Rev. J. Harper that the late Rev. R. Birt was laid to rest near the church on the afternoon of the day after his death. Hundreds of his sorrowing people gathered to bid farewell to their aged missionary, and many red Kafir women went into the house to see his face once more before it was hidden from their sight. The two native young men whom he had trained as ministers conducted the service. Some little time before his death, when able to make himself understood, he told Mrs. Birt that he was resting in the Saviour with perfect confidence and peace, and that the Lord was with him. "So closes a long, honourable, and useful life in the service of Christ and his fellow-men."—The Rev. D. Carnegie hopes to reach England in June. He reports a baptismal service as having taken place before he left Hope Fountain, and that he proposed leaving Shishu at Lovedale for a two years' course of training.

SOUTH SEAS.—The Rev. W. N. Lawrence has been compelled to go to Auckland for medical advice, but hoped to be back at Rarotonga before the end of May.—The Rev. J. W. Hills, of Samoa, repudiates the report attributed to him as to the disastrous storm in the Ellice Group (not Gilbert Group, as stated). Some very smart newspaper correspondent evidently thought it justifiable to change the word "houses" for "people," as houses were washed away, but no lives lost.—The Rev. A. Pearse has passed through the press the books he has been preparing in the Kerepunu language, and hoped to leave Sydney for New Guinea at the end of April.

FROM THE SECRETARY OF THE WATCHERS' BAND.

ALREADY very cordial and widespread has been the response from the readers of the CHRONICLE and other friends to the invitation to enrol themselves in the Watchers' Band or London Missionary Prayer Union; so that there is reason to hope that ere long we shall join hands all round the world in this delightful bond. One hundred names are now enrolled on the register of the Central Union, including those of friends in all parts of England, Ireland, Scotland, and Wales; some Australian friends and several missionaries. It is hoped that all our missionaries will join the Central Union.

Branches are being formed as follows:—

<i>Auxiliary.</i>	<i>Secretary.</i>
Bristol ... ..	
Westgate-on-Sea ... ..	Rev. T. Blandford.
Hampstead (Lyndhurst Road)	Dr. Eliot Curwen.
Notting Hill ... ..	Miss A. R. Mayers.
Kensington (Allen Street) ...	{ Emma Parsons.
	{ Mr. L. T. Horne.
Crouch End ... ..	Miss Edith Jukes.
Leytonstone ... ..	
Hastings and St. Leonards ...	
Sydenham ... ..	Mr. T. P. Lucas.

<i>Auxiliary.</i>	<i>Secretary.</i>
Birkenhead ... ..	Miss Ruth Craven.
Nottingham ... ..	Miss Williams.
Marple ... ..	Mr. Chas. Stevenson.
West Kensington ... ..	Miss L. Matheson.

In some cases friends have joined the Central Union for this year, but with the hope of presently gathering around them a sufficient number, say twenty-five or thirty, to form a Branch.

In order to strengthen the bond which unites all the Branch Unions in one great band, every local secretary will become a member of the Central Union; it is therefore requested that each one who has not already done so will apply to me for his or her own manual and card of membership, sending at the same time the sixpence due for these, not including this in the general order for the Branch. If secretaries find it more convenient, they can have any number of manuals and cards on account at the rate of sixpence the two. Manuals will *not* be sold apart from the cards until after the first year, the fourpence charged for them constituting an entrance fee to the Band. Membership will be renewable annually on payment of twopence for the new card, with which will be sent a revised list of missionaries. The manual will probably last for some years, unless, indeed, our Society is enabled by God's blessing, in answer to our prayers, to greatly increase the number of stations.

Will those who wish to join the Central Union as individual members, not connected with any Branch, kindly give the full name and address on application, stating also whether Mr., Mrs., or Miss? Some friends have sent a little more than the sixpence charged, towards postage, &c. If this were at all general, the Watchers' Band would not only pay its own expenses, but become a source of income to the Society.

When the manuals are in the hands of members they will see how necessary it is that each person should possess one. It is hoped, for example, that during the *first week* of each month, when India is the subject of prayer, that every "watcher" will carefully study the list of our mission stations there, learn what kind of work is being done, whether educational, medical, evangelistic, or zenana visitation; see who are the missionaries at each station, and pray for them and their work by name, holding up their hands in times of danger and discouragement, and giving thanks for their success, not forgetting to justify the title of the Band by "WATCHING" in the CHRONICLE and other publications for news of the work for which they are "praying."

If this is done in each week of the month for the appointed missions, what a source of joy and strength it will be to all our missionaries! How cheering and stimulating the thought that thousands of "Watchers" are praying for them by name! I trust that our experience will be like that of the "Gleaners" of the Church Missionary Society, one of whom said to me: "When our missionaries come home and speak at our meetings, they are like old friends to us; we have, perhaps, never seen them, but we know all about them."

I should like to say one word to the colonial readers of the CHRONICLE, to tell them how earnestly we hope that they will join hands with those at home in this new movement, and that shortly we shall hear of the formation of a Branch Union in each colony, whose secretary will send his or her name and address to me to be enrolled in our Central Union, and telling me how many members' manuals and cards will be required. From my dear friends and former associates in Australia I am hoping great things.

H. L. HEBBITCH.



INDIAN GEMS FOR THE MASTER'S CROWN. By Miss Dhoe, of Landour, India. With Illustrations. London: The Religious Tract Society. Price 2s.

Two charming Hindu narratives, both of them translations from the vernacular, are here presented to the reader. The former, which gives the story of an Indian devotee and his disciples, is so romantic in character, that, but for the emphatic testimony of the writer and of her translator, one would unhesitatingly regard it as fiction. It shows in a most striking manner in what unexpected garbs Christianity may make its way in India. The story of the Baba-Ji, or religious devotee, with his torn Christian tract; of the rise of the Satguruwás, or followers of the true teacher, who had accepted Christian teaching without knowing it; of their struggles and advance to fuller knowledge and purer faith, are all told with felicitous simplicity. The second narrative gives the life of the Rev. Tulsi Paul, first pastor of the native Christian colony of Annfield, Debra Doon, North India.

WORK AND WORKERS IN THE MISSION FIELD. Edited by Rev. F. W. Macdonald, Secretary of the Wesleyan Missionary Society. Price 3d.

WE accord a hearty welcome to this new monthly, and wish it all success. It will be devoted to the interests of foreign missions in general, and of the Wesleyan Missionary Society in particular, and is designed to supplement the *Missionary Notices*, much as the C.M.S. *Intelligencer* supplements the *Gleaner*. In one article, Mr. Michie, who has recently assumed the post of critic of "Missionaries in China," is ably answered. There is also an interesting paper on "The Hymnology of Foreign Missions."

THE STORY OF THE MISSION TO LEPERS IN INDIA. By H. S. Carson. London: John F. Shaw & Co., 48, Paternoster Row, E.C. Price 3d.

AN interesting booklet describing the origin, extension, and present position of the unique Mission which Mr. W. C. Bailey has had the honour and joy of inaugurating and carrying on.

THE EASTERN EQUATORIAL AFRICA MISSION OF THE CHURCH MISSIONARY SOCIETY. London: Church Missionary Society, Salisbury Square, E.C. Price 6d.

A CONDENSED history of the Society's work in East Africa, from January, 1844, when Krapf landed at Mombasa, down to the beginning of 1891.

WILLIAM CAREY, THE FATHER OF MODERN MISSIONS. By Rev. S. F. Harris, M.A., B.C.L.

A CENTURY OF MISSIONS TO THE HEATHEN. By Rev. S. F. Harris, M.A., B.C.L. London: The Religious Tract Society. Price 3s. per 100.

Two useful missionary tracts.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

INTERESTING IN CONVENTION IN POKLO. IN the beginning of February an interesting Convention of the London Mission churches in the Poklo District was held, for the purpose of considering ways and means of deepening the spiritual life of the churches in that region. The Convention was promoted by one of our Canton preachers, Yeung Seung Po, who also took an active part in the proceedings, and it was conducted entirely by the Chinese themselves, though Mr. Wells was present to help by advice on particular points. It extended over three days, and consisted of eight sessions, each of two hours' duration, and each opened by a fifteen minutes' address introducing the topic to be discussed. Of these topics, the principal were: how to promote unity among the churches; the need for more systematic education of the children of Christians; means by which the churches may best train themselves for becoming entirely self-supporting; the establishment of evening classes in every chapel for mutual help in the study of God's Word; the duties of husbands to wives (Eph. v. 25, 26—a very practical subject in all China); and the question of lawsuits (Gal. v. 15—a subject having a very close application to the churches of Poklo, which have been well-nigh "consumed" by this very "biting and devouring" of one another against which Paul warned the churches of Galatia). J. C. T.

INDIA.

UNION CHAPEL, CALCUTTA. ON March 16th a public meeting was held to encourage the people in trying to clear off the heavy debt for repairs. Friends were present from most of the different churches. Although the whole number present was not more than sixty, promises were given to the extent of Rs. 1,227. It was a pleasing surprise to all, and the people feel much encouraged to face the rest.—Another young man has decided for Christ during the month, and will be received into the church.—Mr. Emerson, the assistant superintendent of the Sunday-school, has gone to England on furlough. He has been a most earnest and active superintendent as well as a deacon of the church.—The man Chedi,

whom Mr. Phillips baptized some months ago, and took into his service, has now brought his nephew for baptism, and appears to be influencing many of his friends. He is proving a very faithful, useful servant. W. B. P.

ONE day in March a Bible-woman went to visit a poor Hindu woman. She found her ill, apparently dying, and could do nothing for her but whisper: "Trust in Jesus, trust in Jesus." She went away, expecting never to see the poor woman again; but on her next visit she found her lying still very weak, yet calm and peaceful, and eager to see her friend. She said: "I shall never forget those words you spoke. I am trusting in Jesus, and now I am ready to go whenever He may send for me."

MISS BLOMFIELD is still happy in her work sitting with at Jiagunge. The evening meetings conducted by Babu Kushi nath Biswas are well attended. One young man, though dragged away by his father, has returned again and again to hear the preaching of the Word. Another young man, who some years ago was "almost persuaded," now attends the services regularly, and sits with the Christians as if one of them. W. G. B.

FINANCIAL CONDITION OF ALMORA LEPER ASYLUM. THE Rev. G. M. Bulloch is very seriously concerned about the financial condition of the Almora Leper Asylum. "Prices continue so high, and applicants for admission so numerous, that I do not know what to do. Last Sunday afternoon, when I went to conduct the service, there were nine of these poor, helpless outcasts at the gate pleading for admission. Two of them that were very helpless, whose sores looked frightfully angry, most piteously pleaded for mercy to be shown them, and I could not help but admit them there and then, though I knew we were seriously in debt already, but I trust the Lord will stir up some hearts to come to the rescue. The other seven applicants were not quite in such a bad plight, though they, too, were most anxious to be admitted, yet we felt it necessary to use some discretion in our present financial condition. During this year already we have refused admission to about twenty-five applicants. We could not have taken them all in for want of room; but if we had had the funds, we could have arranged for perhaps twelve of them. You cannot tell how distressing it is to me to have to refuse admission to these poor creatures, and if I could but have a little more encouragement from some of the Lord's people, I should be only too glad to make arrangements for admitting all who come. But my appeals last year resulted in so few responses (though these, I must say, were most kind and sympathetic), that I have not much heart to incur large responsibility beyond our usual income. £5 to £6 will feed, clothe, house, and pay for medical, physical, and spiritual

supervision of one of these sad outcasts for a whole year, resulting, very often, not only in physical relief for a time at least from their dreadful loathsome condition, but also in spiritual cleansing, through bringing their weary, sinful souls into contact with the Saviour, whose command to His disciples when He sent them forth was: 'As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.'

THE Rev. W. Hinkley, B.A., sends an account of a month's preaching tour in his own district of Anantapur, undertaken by the Revs. E. Lewis and B. Lucas, whom he accompanied. By the kindness of Government engineers, they were allowed to travel on the new railway line which traverses the district. They went by construction train, or trolley, as far as Anantapur before the line was fully opened. In consequence of difficulties in travelling, in very many of these isolated villages the Gospel has never been preached at all, in some once a year, and in others twice or thrice a year. It is hoped that the greater number of visits, both of the English missionary and of the native catechist, now made possible by the speedier mode of transit, and the enormous change and vigour which the railway necessarily introduces, will greatly speed the work of God. With regard to the people themselves, Mr. Hinkley was much struck by the peculiar esteem, and even reverence, with which they regard the Englishman. They will gather round the missionary at any spot where he chooses to rest, whether at the entrance to a temple, or the foot of an idol whose worship he has come to abolish, or on the steps of a priest's house, whose very livelihood will ultimately be taken away by the truths he proclaims. They assent to almost all that is said of the follies and uselessness of their superstitions. They often whisper to each other: "What these men say is true." Not even the Brahmin priest has a word to say in support of his lifeless and vicious superstition. But the women are afraid, and suspicious of change. At present there are one Bible-woman, one native catechist, and one English missionary to teach the 500,000 heathen in the district. At present, partly in consequence of families removing, there are but three families of professing Christians in the whole district, and these include the catechist and Bible-woman just mentioned.

SMALL-POX is still very prevalent in many parts of Travancore. A valued agent, Mr. Seth, who was in charge of the Quilon Home Church, has lately succumbed to the disease. He was one of the first students in the Theological Class at Nagercoil.

CASTE PREJUDICE AND ITS RESULTS. NOT far from Nagercoil is the large Hindu temple of Susindram. Once a year the idol of that temple is taken in procession along a public road. The occasion is considered a specially sacred one, and only the higher castes are allowed to use the road when the procession takes place. This year the high priest of the temple notified to the head local officer that no "nèsa" (despicable) people must be allowed to use the road when the procession took place, and the local officer thereupon issued a notice to that effect, it being explained that "nèsa jati" meant pariahs, shanars, sahibs (European gentlemen), and other Christians. This notice caused quite a stir amongst the Christians, who felt much aggrieved at being described by a Government official as "despicable people." Immediate representations were made to the Dewan, and the Dewan expressed much displeasure at the obnoxious wording of the magistrate's notice, and ordered the notice to be immediately cancelled. This may be regarded as an illustration of the more liberal and enlightened views prevailing at headquarters, and of the growing power of the Christian community of the State. Christians in these days will not quietly submit to indignities from which in former times, when they were few and weak, there was no escape.

J. D.

## MADAGASCAR.

"A. B." WRITES:—I spent a most delightful hour recently at the Ambohipotsy Young Christian Endeavour Society's meeting. There were between sixty and seventy present, rather more girls than boys. The leader opened the meeting with prayer and a few words on a subject which had as usual been announced the week before, so that all could prepare themselves. This time it was "The Holiness of God." An opportunity was given for prayer and Scripture reading. No one was called upon, but there was no waiting—one after another rose to pray, or gave out and read a verse or two of Scripture. At the close the secretary read out a few items of business, one of which was that the girls were to visit the poor and sick during the week, and the boys to try and get other young people to join. God bless these dear, earnest, warm-hearted young Christians, and keep them from ever growing cold and formal!

THE Rev. W. E. Cousins had the joy on Sunday, March 13th, of taking part in one of the most interesting and hopeful services he has ever known. He was at Isoavina visiting Mr. Peake, and at the morning service more than fifty young people were baptized. Almost all of them were old scholars. There are still forty in the candidates' class, bringing the first-fruits of this new year up to

about a hundred. Thus pleasant days of harvest seem to be following long and often weary years of sowing.

DURING his visit, Mr. Peake took Mr. Cousins to the site of the proposed leper-houses. Mr. Peake has secured a fine open spot large enough to accommodate many more lepers than he is likely to get for some years to come. Thousands of trees are being planted to give some protection from the biting south-east winds. All that pure water, fresh air, wholesome food, and kind care can do for these poor outcasts will be done. Mr. Peake has been much cheered by the generous response his appeal has received; and it seems now clear that Christian sympathy will generously support so Christlike a work. It is hoped that in due time a resident nurse or superintendent will be secured.

MISS BLISS sends an interesting account of the good progress which the scholars in Mr. Richardson's infant school are making, especially in English, which is the special point of the school. Miss Bliss visited the school three years ago. "Their progress since then has been wonderful, and it was difficult to believe that one was listening to Malagasy children as one heard the clear enunciation of English Psalms and answers to catechism. Ratany, head teacher of the Palace School, was present, and tested the children's knowledge. The little lads could not be Mr. Richardson's pupils without being good singers, and they gave proofs of their good knowledge of Sol-Fa, and sang the glee, "Village Choristers," and the "Hallelujah Chorus," in English, both the singing and the pronunciation of the words being highly creditable. They are getting a very thorough grounding in English, which will prove very useful to them in after life, especially in enabling them to read English literature. The school is very popular, which is not to be wondered at, for the youngsters seem very happy and interested in their work, and many of the Malagasy are keenly alive to the advantages their boys will have in the future from possessing such a good knowledge of English.

ON March 10th an enthusiastic temperance meeting was held at Fianarantsoa. The church of Ivohidahy, capable of holding 800 people, was filled with a most appreciative audience. Though this movement was begun but eighteen months ago, there are now nearly 400 names on the roll of total abstainers. The speeches were all good and to the point, being wound up by the testimony of a recently converted drunkard. Many hearts were touched by his witness to the power of Jesus to save and to keep. Intemperance is one of the greatest hindrances to missionary work in Madagascar.

A CYCLONE swept over Fianarantsoa and the surrounding districts on February 28th and 29th, uprooting large trees, blowing down houses and chapels, and everywhere doing great damage. Most deplorable of all was the destruction of the rice crop, and the gravest apprehensions are entertained lest a famine should follow what has been a year of great scarcity. The mission buildings did not altogether escape the fury of the storm, for the three charming little cottages, so recently built in connection with the new cottage hospital, were, for a time, rendered uninhabitable. The residence of the Rev. J. Pearse was so much damaged that it will hardly stand another storm of any force, and the blowing down and unroofing of chapels, in the country alone, will involve considerable outlay.—The Rev. C. Collins reports that the Farafangana district was in like manner devastated. Houses, churches, trees, and fences were blown down in every direction. "We had barely time to remove the harmonium from the church, when it fell down from end to end. I removed all the medicines from the dispensary, and shortly after it shared the same fate. Thus in rapid succession were blown down the two schools, the various boarding-houses for the boys and girls, carpenter's shed, store room, and the large fine new flagstaff. Our own temporary house let in the wind and rain so much that we hurried across to Mr. Shaw's house. At night Mr. Shaw's house began to rock so ominously that we decided to take refuge in a place in the village. It was a small one-roomed hut, but twenty-eight of us were lodged in it all through that fearful night."

#### CENTRAL AFRICA.

GREAT changes had taken place at Fwambo when the Rev. D. P. Jones last wrote, "and such as have done our hearts good." The missionaries have purchased the land around the station to the extent of nine square miles. "The inrush of people to build here has been far greater than anything we could have anticipated, even in our most sanguine moments. Between forty and fifty houses have already been built here, and, even though the rains have begun, people are still coming. That in the next dry season our stockade will be filled is a foregone conclusion. It is quite probable, even, that we shall have to extend our boundaries. I have decided that our school shall be composed of our own people, rather than continue the former system of engaging lads from the surrounding country and making attendance at school a necessary part of their work. Our scholars are now, therefore, grown-up men. Our Sunday services are, in proportion to the increase in the number of our villagers, also better attended. Neither man nor woman will think of being absent from the morning service. We cannot but thank God from the depth of our hearts for the opportunities which we have now of getting at the people."

## SOUTH SEAS.

THE Society's barque, *John Williams*, after a stay in port of three months, and THE "JOHN WILLIAMS." having been thoroughly equipped for another year's work, left Sydney on Monday, March 28th, on her twenty-fourth annual voyage to the South Seas. The vessel will on this occasion, as she did last year, convey a number of native teachers from Samoa to New Guinea, and the trip will include a visit to all the stations of the London Missionary Society in the South Pacific. The *John Williams* took as passengers Miss Large and Miss Schultze, the former having been recently appointed by our Directors for mission work in connection with the Samoan girls' school.

OFFERS OF SERVICE FOR NEW GUINEA. ON March 4th the Rev. G. A. Harris received into church fellowship six young men and fourteen young women at Oneroa. When Mr. Harris wrote, two young men with their wives had just offered themselves for the work in New Guinea. He has accepted them on a term of four months' probation.



## A DAY'S WORK IN CAMP.

OUR encampment lies on the edge of a large tank, a square body of water, on each side of which is a flight of steps leading down to the water's edge, for the convenience of bathers. Behind our tent is a large Hindu temple, and just beyond is a large village containing about 2,500 inhabitants. Much of the land all round is arid and almost treeless, and, owing to the exceedingly small rainfall this year, the villagers are suffering from failure of the crops. Here and there the desolate landscape is broken by a field of ripe sugar-cane, and all about us, on every hand, are the numerous villages of the cultivators of the soil amongst whom we have come to work.

A long unmetalled road, all covered with white dust varying in depth from two to ten inches, runs to the right hand and the left. Such is the place in which we find ourselves after five weeks of itinerating work in the district of Benares. Our party consists of Mr. Parker, myself, and, of course, our two-year-old boy—who is always a great attraction—and two native Christian catechists.

The day's work begins with sunrise, and the morning is spent in visiting the outlying villages, where preaching, singing, and teaching are done. This invariably means a long tramp over the roughest and dustiest of fields, and often only small congregations as compensation, for the people are early

at work and cannot spare much time for talk. But, by this means, they get to know we are in the district, and that results in a good time at night, when the people are more at leisure and are both willing and anxious to hear what we have to say. Before morning preaching is over, little groups of men and women, and knots of wondering children, begin to gather round our tent door. They have heard that the "Sahib" has medicine, and that will always draw a crowd.

At three o'clock, according to our custom, we hold a short service out of doors. The people all sit down on the ground, forming a semicircle round us, and either Mr. Parker or one of the catechists explains a Scripture picture to them. I have often seen as many as eighty or a hundred gather in this way. They listen with the deepest interest whilst "The Healing at Bethesda," or some such story, is told them, and then we sing one or two Christian hymns, to which they listen with evident pleasure, sometimes taking up the refrain, and often asking us to sing another. Perhaps the thing that astonishes most is the simple *prayer* with which we close the service. To see a few people on bended knee, with reverently bowed head, when no image is anywhere to be seen, is a sight the like of which they rarely if ever beheld before.

Service over, our work begins in earnest. Such a crowd of crying human woe it is impossible to describe, and, I should say, almost as impossible to be seen except in countries of the East. One begins to realise for the first time, after seeing this sight, what must those crowds have been which gathered round the Lord Jesus nearly nineteen centuries ago.

Besides numbers afflicted with simple complaints, such as coughs, Indian fever, &c., which we can often cure and always relieve, there come to us the blind for sight, the deaf for hearing, the lame to be made to walk, the palsied, the asthmatical, and the slowly dying leper, without fingers or toes, and all of these expect to be helped, if not wholly cured.

I have seen the tears run down from sightless eyes when we have said, "We cannot give you sight," and the awful look of hopelessness that comes over the faces of those who are beyond human help is only too familiar a sight.

Those who are too ill to walk are carried on palankeens, and several times dying children have been brought to us. With the memory of our own dead baby still fresh in mind, we have done all we could for such; but the piercing and continuous wail of grief, which some hours after has been borne upon the breeze, has told, all too plainly, the time-worn story of Death's Angel, whose hand none but God can stay.

My husband dispenses for the men, whilst I look after the women and children. Our little boy, too, takes *his* share in this part of the day's work, and soothes many a suffering old woman by stroking her pale face, and receiving, in return, many a whispered blessing from those standing by.

Often, before medicine has been given to the last person,



the darkness drops down, and then it is time to prepare for the evening's work.

A few days ago, a landowner from a distant village sent four men, begging us to go to his village and show the magic lantern. As it is always our custom to spend the evenings in this way, we promised that we would go; but, as the distance was so great, we bargained for a man to come at least to show us the way. On the night appointed, not only a man came, but with him a pony for my husband, and a palankeen borne by four men for myself. By this curious mode of travelling we arrived, at last, at the village, and soon made friends with the headman of the village who had sent for us. The courtyard of the house, when we entered it, was full of fine bullocks, who seemed loth to leave their evening meal to make room for us. Whilst these creatures were being removed, and the lantern and sheet made ready, a large and orderly crowd gathered in the square to witness the wonderful sight, and, when all was in readiness, we requested the people to sit down whilst we opened our service with a hymn. What we had to tell of the beautiful story of Jesus was illustrated by various Scripture pictures, thrown at intervals upon the sheet, and interspersed here and there with a hymn. All this was done by Mr. Parker and his catechists, and I, as usual, was left free to speak to the women.

I greatly desired to see the ladies of the landowner's household, who, I knew, were watching the pictures from an opposite building, but who could not, possibly, catch the words which were being said. I made known my wish to the gentleman himself, but he repeatedly said it was impossible. "They can see," said he; "what more do they want?" I said I had come on purpose to see them, and, as I had frequently seen ladies in zenanas in Benares, I should also very much like to have a chat with his ladies, for I longed to tell them about Jesus.

Finally I was allowed to sit in the deep shadow of the verandah, close to the door from which his ladies, with covered faces, were watching the pictures, but any closer communication he was determined not to allow. Afraid that my presence in his house would defile it, he kept closely and jealously near me all night, and I had, therefore, no chance of even speaking a sisterly word.

By means of an old woman, the ladies sent asking me to sing. In this way, at least, I could give them a message, and so I gladly acquiesced, and sang several hymns set to native airs, with which they seemed pleased.

The lantern exhibition over, we sang one closing hymn, and, with many salaams, we turned our faces tentwards. With the still moon above, and the silent night all around, a silence only broken by the monotonous murmur of the palankeen bearers, we toiled on, arriving at our tent hungry and weary, but trustful that our day's work had resting on it the blessing of God.

Benares.

REBECCA J. PARKER.

## BIBLE TEACHING ON MISSIONS.—VI.

BY REV. J. F. B. TINLING, B.A.

"The Lord giveth the word. The women that publish the tidings are a great host."—Ps. lxxviii. 11 (R.V.).

WORDS are among God's best gifts—words of revelation, promise, direction. As "people perish for lack of knowledge," so the words that bring knowledge of the best kind bring salvation. But while only the wisest and highest can originally and authoritatively utter such words, to repeat them is a saving ministry possible to all. The world is suffering from a worse than Russian famine—"not a famine of bread nor a thirst for water, but of hearing the words of the Lord." A thousand millions of heathen are still ignorant of the way of salvation, because God's words of life have been too much kept to themselves by those that have heard them. The rich have robbed the poor of the bread of heaven as well as the bread of earth. Normal duty is easy, but heavy arrears make hard work. This hard work is ours to-day, but it is linked with high privilege, and those who enjoy the one cannot honourably shirk the other. How little does the modern Church share the apostolic ambition "to make all men see" the mystery of the Gospel! This is the noblest enterprise open alike to men and women. It will absorb and turn to good account all masculine strength, courage, and resource, and employ any possible number of pioneers, leaders, and mighty toilers, but it could not be done by men alone if the manhood of Christendom were devoted to it. Even heathen men need the ministry of God-sent women, but half of the heathen world is closed to all but these. That most deeply benighted part—about one-third of the entire population of the globe—still waits in silent suffering for the uprising, on its behalf, of the daughters of God. Happily no doubts are now entertained about the right or fitness of women to share the great work of foreign evangelisation, even without the status of missionaries' wives; but how little does the Christian Church understand the measure and the grandeur of the service to which its women are called! The saintly Chrysostom, speaking Paul's language, understood him to salute the woman Junia as a notable apostle. Certainly the seal of apostleship, to which in his own case the great pioneer refers, has stamped the work of innumerable women in Christian and pagan lands. Looking only towards the latter, what immense labour, what fruitful sacrifice, what Divine resource are represented by the women who have borne the names of Judson and Ingalls, of Moffat and of Fiske! And such women are to-day more numerous than ever. Their piety and zeal are known in all our churches, in many of which they have but little scope. On the other hand, the world is open to them, nay, is crying for them, especially from the desolation of Mohammedan and Brahmin homes. There is no limit to the possibilities of their service; for not only is the unreached womanhood of nations made dependent upon them, the future manhood of

their countries is also waiting to be led by mothers' hands to the feet of Jesus.

The Lord, indeed, is giving the word—perhaps more urgently and richly than ever before—but it cannot yet be said that the women that publish the tidings are a great host. Does the fault lie with the women who should go? We hear from America of 2,000 offering themselves for foreign mission service. A Norwegian missionary from Madagascar, at the International Conference of 1888, told how the secretary of his Society startled him by saying he would find a new state of feeling respecting his work, for about one-half of the Christian young women of the country were willing to become missionaries. British women are second to none in spiritual capacity. There are, no doubt, tens of thousands in our churches who would gladly live or die for Christ in any part of the world, and many of them are hungering for a great life-work, such as India or China would afford. The general tone and character of the churches discourage and even bind the zealous few. Selfish fondness and money meanness refuse, on the one hand, the agents, and, on the other, the means to support them. If God's "great host" of women is to be marshalled for effective proclamation of His Word among the heathen, fond parents—the rich as well as the poor—must give their own daughters, and all must be willing to support the work as their own. An average of 1s. a month from five millions of Christians would about treble the amount which Britain now devotes to the salvation of one thousand millions of heathen. Far more than this is wanted, but when we give our precious girls, the gold will not seem too precious to follow.

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It gave me great pleasure, during my brief sojourn in the South of France, to see something of the noble work for God which is being done there, and to meet with dear friends who, in carrying on this work, are fighting against discouragements and difficulties which differ only in kind, and not in degree, from those that beset us in our labours amongst the distant heathen. On Sunday, April 3rd, I delivered an address on "The Spread of the Gospel in China," in a little mission church at La Seyne, near Toulon, whose thirty or forty members are, for the most part, converts from Roman Catholicism. The congregation was small, but what it lacked in numbers was more than atoned for by the intense interest displayed in the story I had to tell. At the close of the address, the pastor suggested that a collection should be taken on behalf of our Society's work, and, as the result of this spontaneous effort, the sum of twenty-one francs (16s. 10d.) was handed to me. After the service, several of these rough-handed artisans came forward to thank me for my story, and to assure me that they would begin from that day to remember the claims of China in their prayers for the coming of Christ's Kingdom on the earth.—REV. ARTHUR BONSEY.



**B**APTIST MISSIONARY SOCIETY CENTENARY CELEBRATIONS.—On Tuesday, May 31st—being the 100th anniversary of the day in 1792 when Dr. Carey preached his great missionary sermon, the two main divisions of which were, "Expect great things from God," "Attempt great things for God"—it has been resolved to hold Special Commemorative Centenary Services in the town of Nottingham, in which that remarkable discourse was delivered; on the following day, Wednesday, June 1st, special celebration services will be held in Leicester, where Dr. Carey, the then pastor of Harvey Lane Church, was set apart as a missionary to India; and on Thursday and Friday, June 2nd and 3rd, celebration services to take place in Kettering, that town being the birthplace of the Mission, where its venerable founders, Carey, Fuller, Sutcliffe, Ryland, and their associates pledged themselves, in the terms of their first resolution, "to make an effort for the propagation of the Gospel among the heathen," and solemnly agreed "to act in society together for that purpose." On Tuesday and Wednesday, the 4th and 5th of October, further public Centenary celebration services will be held in London. The previous Sunday—viz., October 2nd—it is recommended should be set apart by all Baptist churches in Great Britain and our Colonial dependencies for special Centenary sermons and special Centenary offerings, this date being the 100th anniversary of the actual formation of the Society; the Sunday to be preceded throughout the denomination by a week of special devotional engagements. Full details of these special services will be found in the May number of the *Missionary Herald*. A Centenary Memorial volume dealing with the Society's history during the hundred years of its existence, to be illustrated by maps and engravings specially executed and prepared from most recent surveys and photographs, is to be published at the low price of 1s. 6d. A specially written memorial volume in the Welsh language, by the Rev. H. C. Williams, of Corwen, is also in the press.

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THE complete results of the recent great ingathering in the Telugu Mission (American Baptist Missionary Union) have not yet become known, but the next report, it is officially stated, will show about 8,000 baptisms in the Mission during 1891, of which 3,239 were in the Cambum field. In the year from November 1st, 1890, there were more than 10,000 baptized.

ABOUT one-half of all the Protestant Sunday-school scholars in India, says *The Gospel in All Lands*, are in the missions of the Methodist Episcopal Church.

UNDER the title "Missions to the Heathen in 1889 and 1890: A Statistical Review," the Rev. J. Vahl, President of the Danish Missionary Society, has issued a little pamphlet of twenty-four pages, giving statistics of all Protestant missionary societies and organisations, British, Continental, American, and Colonial. These are arranged under the following heads: Income; missionaries; native helpers; communicants; and fields of operation. Notes are added. The work of compilation seems to have been carefully done, but slight inaccuracies have crept in—*e.g.*, this Society's work in Polynesia and New Guinea are overlooked; also *Central Africa* rather than *East Africa* is the correct designation of our Lake Tanganyika Mission. We are glad to see that Dean Vahl intends to issue this review annually. It is published by Fr. Bertelsen, Copenhagen; price 6d.

THE old Calabar Mission of the United Presbyterian Church has recently lost two earnest and devoted workers. In the April number of the *Missionary Record*—always one of the most appreciated of our exchanges, and now edited with marked ability—we read of the lamented death of the Rev. Andrew Melville Porteous, B.D.; and the magazine records a further distressing blow in the death of Mr. Porteous' colleague, Dr. Rae, whom his fellow-workers loved and admired as "a model mission doctor."

THIRTY students in theology and medicine in Glasgow have sent in their names to the Convener (chairman) of the Foreign Missions Committee of the Free Church of Scotland.

THE National Bible Society of Scotland reports an income for the year of £32,436, and a circulation of 673,862 copies.

MISS HEWLETT, of Mirzapur, in the course of an address given to a London Presbyterian Band of Hope, pointed out what she said is the solitary advantage she has ever seen result from Hindu castes. Drunkenness is not in India a national sin, as it is in England. But *bhong* is drunk to excess in some districts, and English intoxicants are also being largely introduced. Some castes in Bengal drink heavily—for example, Miss Hewlett said, the "cowherds," a numerous class in and around Mirzapur. Mr. Parker, of the London Missionary Society, conceived the idea of bringing caste to bear on the side of temperance, and the idea has borne fruit. He managed to interest in his scheme a Mahunt, the official superior of a good many castes. The Mahunt has influenced the headmen of some of the castes with which he has to do. Caste meetings have been held; democratic in theory, but the decisive word is always spoken by

the headman, and his vote carries his caste. Mr. Parker has attended more than one of these meetings, and been delighted by a total abstinence decision, a pledge on the part of the caste to drink no *bhong* or other intoxicant at any of their innumerable feasts. No member of the pledged castes durst disobey the decision. He would at once be "cast out." The pledge covers the whole of the members of the caste in and around Mirzapur, and is perpetually binding on men, women, and children. The idea seems capable of wide extension, and is a remarkable example of good coming out of evil.

ZAMBESE MISSION.—Mons. Vollet, who recently joined this Mission, and who, on January 24th last, was lying ill at Seshéké, describes in the *Journal des Missions* for April his journey through the bush to the great river. One or two points are of interest. Among the few trees he saw was the *mopani*, whose leaves take the form of a heart, and are sufficiently numerous to afford shade, but, unfortunately for the poor traveller, they turn towards the sun, and so give none. The River Nata lies half way from Basutoland to the Zambesi. Beyond is the region of the Maricoris, like the sea, with no trees and scarcely any grass—an immense plain of dazzling whiteness, composed of sand and salt, and a long chain of numerous lakes with brackish water, the further side of which cannot be seen, but of no depth. Geologists suppose them to be the remains of a vast lake, of which Lake Ngami is a part, and which once filled the whole of this part of Africa. Of the population in these regions, Mons. Vollet says they are mostly Masaroas, or Bushmen, and are subject to the Matebeles or Mangwatos. They are fine fellows, and, if washed, would be of a bronze colour. They have no chiefs, no property, no houses, no fields. They live on game and wild fruits. In the dangerous zone between Tammasetse and Deka, M. Vollet, who by this time had been met by Mr. Middleton, one of M. Coillard's helpers, the travellers well-nigh perished for want of water. Leaving their waggons to follow, they pushed on on foot. The heat was fearful, and no tree but the *mopani*, and that gave no shade. The soil was sandy, and at every step they sank up to their ankles. On they went in desperation. Their mouths became thick and pasty, and internal pains set in. Thinking water might be found on the other side of a hill, they pushed on, but no. They both fell, and lay for a while on the ground. Presently they made a supreme effort, and crossed the next hill, but again they were disappointed, and this time could go no further. They lay down half-unconscious, and waited for the boys to come up with the gourd, but when they came it was empty. Happily the boys had still strength enough to cross the next hill, and presently returned with a plentiful supply of beautiful water.

MARE.—Pastor Lengereau is striving to carry on the work which the Rev. J. Jones, our missionary, initiated, and was

pursuing with such happy results when carried away by the French. He has to try and reconcile the party on the coast who adhered to his predecessor, M. Cru, and the party that withdrew into the interior. The difficulties are great, and, to a French pastor, the strict discipline and the absence of church festivals, peculiar to the congregational system established by Mr. Jones, are strange. But he is trying to carry on the work, and if only there were peace, his task would be comparatively easy. Three days in every week he spends in carrying on the *nata*, or evangelists' school. These *natas*, five in number, live with their wives and large families in some houses, put up for the purpose, at Rô, but the schoolroom threatens to fall in upon them. The rest of his time is spent in visiting the various churches. He hopes soon to begin a school for boys who have learnt to read Maréan.

RIMATARA (AUSTRAL ISLANDS).—M. Vernier, in the *Journal des Missions* for May, gives a graphic description of a perilous voyage from Tahiti to Rimatara, the Queen-regent of which wished him to come and preside at the opening of a chapel in the capital (!) of the island. The boat sent was a native one, very leaky, and manned by a native crew. Storms and calms prolonged the voyage, and at one time it seemed as if their destination would never be reached. On arriving, M. Vernier was heartily welcomed, and on the day of opening, the whole population, dressed in white, gathered in the square in front of the Regent's house. A procession was formed, and all repaired to the chapel, about sixty-five yards distant. This building, capable of containing the whole population, was erected in 1857, and has been completely restored, and in its whiteness rivals the dresses of the people. The Regent, the Queen Tanawa IV., a girl of sixteen or seventeen years, the chiefs, all were present at the opening service, at which the Divine presence was enjoyed. The singing was admirable. The people of Amaru, who have done the work of restoration at their own cost, were very happy at this successful termination of their labours. Other services followed, and last of all three marriages. At the wedding feast one of the deacons hoped that these couples would so multiply that the island would not be able to contain all their posterity!

MANGALORE.—*Influence of Missions.*—One of the Bâle missionaries, writing in the *Calver Missionsblatt* for April, 1892, says that, in his absence on one occasion, a heathen teacher in the school gave the scholars their lesson in religion. When remonstrated with, he replied that he had told the children that the worship of idols is of no use, and that Christianity is the best religion, and they should all be Christians—sentiments to which the scholars assented. In conclusion, he said that the time for accepting Christianity would not come till the whole caste were willing to take the step. The missionary adds: "The educated people with whom I mostly associate are almost all atheists, and often declare to me that among persons of the same caste scarcely anybody believes in God or troubles about Him." Surely

here is a proof of the influence of missions, although European scepticism has also had much to do with bringing about such a state of things.

ROMISH MISSIONARY METHODS.—"The Year Book of the Society for the Spread of the Faith" (1892, i. 9), contains a report of work in Mongolia, which the editor speaks of as very prosperous. The method of procedure is as follows:—A plot of land is bought, and two or three houses for the *pattern* Christians are built. In one of these the native catechist dwells. He goes round the district, and when he finds a family not given to gambling and opium, he seeks to draw them to the colony in process of formation. He promises material help as well as spiritual direction. Should they accept the offer, they are transferred to the place, a piece of ground is let to them, and they are helped to build a house. "This method," says the missionary, "gives us an enormous advantage, because the converts are thus kept in *dependence* on the missionary." The latter is able to exercise discipline, which, for people who have "been converted only as regards the head," is often very necessary, and also to exact interest from them for the capital lent, and even to threaten to turn them out of the colony.

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## ANNOUNCEMENTS.

### DEPARTURES.

MR. ALEXANDER CARSON, B.Sc., returning to LAKE TANGANYIKA, Central Africa; MR. ADAM DARLING PURVES and MR. WILLIAM HARWOOD NUTT, appointed to that Mission, embarked at Southampton for CHINDE, per steamer *Spartan*, April 30th.

### ARRIVALS IN ENGLAND.

MRS. J. TOM BROWN and family from KURUMAN, Bechuanaland, South Africa, per steamer *Tartar*, May 2nd.  
 MRS. CHALMERS, from NEW GUINEA, per steamer *Taroba*, May 9th.  
 MRS. HEWLETT, from BENARES, North India, per steamer *Clyde*, May 16th.  
 MRS. and MISS HAY, from Madras, South India, per steamer *Reva*, May 17th.

### BIRTH.

MARLER.—April 6th, at Rayapuram, Madras, the wife of the Rev. F. L. Marler, of Gooty, South India, of a daughter.

### DEATHS.

LOWE.—May 8th, at 56, George Square, Edinburgh, the Rev. John Lowe, F.R.C.S.E., Superintendent of the Edinburgh Medical Missionary Society, and formerly medical missionary at Neyoor, Travancore, South India, aged fifty-seven years.

CARNEGIE.—April 10th, at Molepolole, Bechuanaland, South Africa, the infant daughter of the Rev. D. Carnegie, of Hope Fountain, Matebeleland, aged eleven months.

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